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*Vegetarian Sects.*

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THE prevalence of vegetarian societies in China is known to all who have much intercourse with the Chinese. It is very difficult, however, to get information as to their extent, number of adherents, and most other particulars concerning them; first, because these societies, being illegal, are denounced by the government, so the work of these societies is carried on to a very large extent in secret; and secondly, because the members show great reserve, when questioned by outsiders regarding matters concerning these societies. Very few vegetarians are willing to admit that they belong to a *sect*. A short time since the writer was visiting a district where a number of ex-vegetarians have become Christians. One evening a guest was announced, and this guest proved to be a leading vegetarian of the place. He is accustomed to preach vegetarian doctrines in his own and surrounding neighbourhoods. We had a long talk about Christianity, and the only fault he found with it was that Christians were allowed to eat meat. He made no secret of the fact of his being a vegetarian, nor of his being a preacher of vegetarian principles, but when asked to what *sect* he belonged, he at once most emphatically denied belonging to any *sect*. He said he simply abstained from meat on account of his parents, from motives of filial piety. He wished me to believe that this was the truth, though I have it on the authority of many who know, that he is a leader of the Yao-tsi (瑤池) sect, which sect is very well known and has a large membership in that immediate neighbourhood. These things, and the difficulty of procuring books giving information regarding the sects, are the causes why the inner workings of these societies are so little known.

The information contained in this article has been gleaned from conversations held with several ex-vegetarians of the Yao-tsi (瑤池) sect, who are now Christians; yet even these men, although no longer belonging to the sect, exhibit a certain amount of reserve in supplying information. Others again have not themselves mastered the intricate principles of vegetarianism.

The following information applies more especially to the Yao-tsi (瑤池) sect, though it will, except in details, apply to most of the numerous vegetarian societies in China. Though fragmentary and incomplete it is hoped that it will not be without interest to the students of the "three religions of China" and their offshoots.

Chinese vegetarianism is Buddhistic in origin and intensely religious in character, and is said to have been introduced to the laity by an Indian priest called Ta-mo-ch'u-tso (達摩初祖), who is still regarded as the founder and first pope of the Yao-tsi (瑤池) sect. He flourished during the reign of the Emperor Liang Wu-ti (梁武帝), A.D. 502-550. This pope used strenuous efforts to persuade the Emperor to embrace vegetarian principles, though without success. The second, third, fourth, fifth, and sixth popes, or Tso-shih (祖師) were Chinese priests. The sixth pope, Hwei-len (惠倫) appointed two laymen, named Poh and Ma (白, 馬) to succeed him; and from that time all priests have been rigidly excluded both from office and membership in the Yao-tsi (瑤池) sect; the cause of this exclusion being the dissatisfaction among the laity at the power claimed by the priests, together with their lofty and arrogant pretensions. To the present day the priestly sects and the sects for the laity are quite separate and distinct.

From the formation of the Yao-tsi sect (瑤池門) to the present day the number of the popes is said to be sixteen. In a few instances the popedom has been held by two men at one and the same time, as, for instance, the seventh popedom by Poh and Ma (白, 馬).

The list of the popes is as follows, though it is evidently incomplete:—

- (1). 達摩初祖, An Indian priest.
- (2). 神光二祖, A Chinese priest.
- (3). 普安三祖, " " "
- (4). 曹童四祖, " " "
- (5). 黃梅五祖, " " "
- (6). 惠倫六祖, " " "
- (7). 白馬七祖, Chinese laymen.
- (8). 羅八祖, " " "
- (9). 黃九祖, " " "
- (10). 吳十祖, " " "

- (11). 何弱十一祖. Chinese laymen.
- (12). 袁十二祖. " "
- (13). 楊十三祖. " "
- (14). 金水十四祖. " "
- (15). 謝十五祖. " "
- (16). 張十六祖. " "

The sixteenth and present Pope, Chang (張), has had a most unfortunate career. He resided at Wuchang (武昌), the provincial capital of Hupeh. He kept a large establishment and often had two or three hundred vegetarian officials from all parts of the empire as his guests. Soon after being raised to this position, a Wuchang scholar, a siu-ts'ai (秀才), called on Chang to solicit a favour, which was curtly refused. The irate scholar having seen, during his visit, a large number of vegetarians assembled in Chang's house, determined to make the pope suffer. He therefore wrote a petition to the governor of Hupeh, informing him that Chang was harbouring two or three hundred members of the Pah-lien-hwui (白蓮會) in his house, whose presence in Wuchang was dangerous, as they were only waiting for a favourable opportunity to rebel. The governor instructed the police to make a raid on Chang's house that night, and numerous arrests were made, including Chang. Chang was sent to the Hanyang prison, where he is still a prisoner, though he has hope of being released soon, having been in prison twenty-one years. During this time he has continued pope, and his disciples constantly visit him, giving him presents and obeying his commands. Chang is said to be very wealthy.

The organization of the Yao tsi sect is as follows :—

1. The Tso-shih (祖師), or pope, who holds supreme power and exerts his power and authority over all members of the sect throughout the whole of China and its dependencies.
2. There are ten Shih-ti (寶抵) or great ministers of State.
3. Next comes the office of Ting-kang (頂抗), of whom there are fifty-four. The chief duties of this office are to preach and expound the vegetarian doctrines, to examine the candidates for the position of Tien-en (天恩) and to take general oversight of the affairs of the sect within the district. The candidates for the position of Ting-kang are required to pass a searching examination, literary and moral, and the successful one obtains the coveted position on the payment of a fee of 1,000 strings of cash. This for a Chinaman seems a fabulous sum, but I am told it is considered to be a thoroughly good investment, as the position having once been gained, presents of money and other valuables are continually flowing in, so that the capital is very soon refunded.

Of these fifty-four Ting-kangs, some hold inferior positions, while the chief Ting-kangs control very large districts. One chief Ting-kang lived in Hupeh (he has now been dead eight years). His districts embraced Hupeh, Hunan, Honan, Szchuen, Shensi, Shan-si, Kan-suh, and Kwei-chow; and his duties occasionally required his presence in these remote parts of the empire. On these occasions he always rode in a four-bearer chair, and was received in great state by the members of the sect living in the districts through which he passed. His travelling expenses were all paid by the local societies, and in every place he received offerings from the faithful. This man had sixteen subordinate Ting-kang under him, and his disciples numbered 100,000 persons, all members of this one sect.

4. After the Ting-kang comes the Pao-en (保恩). The number of Pao-en is, like that of Ting-kang, limited to fifty-four. The chief duty of the Pao-en is to guarantee the good faith and morality of the candidates for admission into the society and the fitness and capability of those aspiring to the lower official positions.

5. Next is the Yin-en (引恩), a leader of disciples, who presents them to the Pao-en.

6. The sixth is called Cheng-en (正恩). The chief duty of this office is to zealously spread, by preaching and other means, the teaching of the sect.

7. The seventh and lowest official is called T'ien-en (天恩), who introduces men into the society.

The number of officials below that of Pao-en is unlimited. Candidates for the position of T'ien-en are examined by the Ting-kang. All candidates for other offices are examined by the Tso-shih (祖師) or pope.

8. Now comes the general body of disciples. These are called Chung-shêng (衆生). Men and women are admitted, and women may hold the office of T'ien-en (天恩).

In districts where vegetarians are numerous, vegetarian halls are found, generally called Tsai-kung-t'ang (齋供堂), also called Hsüen-tao-t'ang (宣道堂). These are usually found in quiet villages, remote from cities, where a few vegetarians, both men and women, are in constant residence. I recently visited one of these halls. I found an old man of sixty, a Cheng-en (正恩), and a younger man of thirty, a T'ien-en (天恩) residing there, also two elderly women and a young girl about thirteen. The Cheng-en is spoken of by the people as being a thoroughly good man, who had given up his house and fields to his brothers and had for many years lived in the hall. He was quite blind and very deaf, so it was impossible to hold any conversation with him. The T'ien-en was polite, but showed the usual reserve of vegetarians. The hall is a

tumble-down building with mud-plastered walls. It consisted of a central hall, where worship is conducted, and two sleeping apartments, one on either side of the hall. To one side is a small out-house used as a kitchen.

Worship is conducted on the birthday of the gods. As the gods worshipped are numerous, worship is therefore performed several times a month.

I saw a picture of Kwan Yin hanging up in the hall. The Emperor's tablet was also there. On a table draped with red embroidered calico stood a lamp which was kept burning day and night. A ring of incense was hanging up, and is always kept burning. Worship always commences at 11 p.m. (子時呈表念禮本). The worship consists in repeating prayers and burning written prayers in offering to the god and presenting vegetarian dishes, wine made from the juice of the grape (the only wine allowed to vegetarians), and cups of tea. This is called offering 五盤五鍾茶水二杯. The worship is conducted by the highest official present, or by some one appointed by him.

Persons wishing to become members (衆生) of this sect must renounce worldly vanities (棄紅塵), by which they understand—abstinence from wine and meat, refraining from anger, and renouncing the desire to get rich. They must promise to give up keeping fowls and pigs. They are not even allowed to keep a cat, lest it should take a rat's life, nor must they wear silk, or shoes made from leather, as the silk-worm's life has been taken to procure the one and the life of the cow to procure the other. Should their ploughing ox, horse or dog die, they must not be sold or eaten as is usually the case, but be buried to prevent the possibility of their flesh being eaten. Onions, leeks, and garlic are among the forbidden articles, as these originally grew from the carcases of a sheep and an ox buried in a man's garden !!

Men are required to pay an entrance fee of 3,300 cash and repeat thirty-three chapters of the King (經), each chapter containing about 25,000 sentences. Women, because they are greater sinners, are expected to pay 4,400 cash and repeat forty-four chapters of the King (經). They further make a profession of the Buddhist faith (三皈), using the following formula : 皈依佛 皈依法 皈依僧.

They promise to respect the five prohibitions (五戒): (1) Not kill any living thing, (2) not steal, (3) not commit fornication, (4) not drink wine (grape wine being excepted), (5) not speak reckless words (一不殺生, 二不偷盜, 三不邪淫, 四不酒肉, 五不妄語).

Having complied with these preliminary regulations, the candidates are admitted as members (衆生) of the sect and continue repeating prayers or 經. Besides this the first work of importance

is to shou-hsüan-kuan (守玄關), but this is only revealed to single men and women, widows and widowers, and those who, though married, occupy separate apartments. The hsüan-kuan is that part of the nose immediately between the eyes. It is supposed that the human being begins to grow from this part. It is therefore of supreme importance that this "root of being" should be brought into subjection and kept under control. By this means, the inner passages, or nine gates of intelligence (九竅耳目口鼻心意)—two ears, two eyes, two nostrils, mouth, heart, and mind—are opened and enabled to fulfil their proper functions. The mind (意) is situated immediately below the heart.

To shou-hsüan-kuan is a very laborious and difficult ordeal. It consists in sitting in contemplation and concentrating the thoughts on this particular part. In order to fix the thoughts it is necessary to fix the eyes on this spot. The novice does not find this easy work, and to assist him he sits in a dark room and holds a stick of lighted incense close to his nose, the burning end being immediately between the two eyes. This work must be done three times during the day and three times during the night for one hundred consecutive days, each time taking about two hours. It is then possible that the nine gates of intelligence may be opened.

They then continue to sit daily in contemplation and repeat secret king (經), which are unwritten and are received from the T'ien-en (天恩). The recipients are bound by a solemn promise not to reveal the contents of these king. This is called ling-ts'ai-chü (領彩取) and is divided into two parts. The first is called wu-tse-king (無字經) and contains about seventy sentences. The wu-tse-king half instructs them how to do their great work (功夫). The second part is called ho-hen (火候), which fully instructs them how to work. These collectively are called 小週天. It requires from two to four years, working daily three times and nightly three times and two hours each time to accomplish this work. They now receive the fan-wang-king (梵王經), containing thirty sentences, which they repeat thrice daily. After this the tei-tse-king (雷字經), which is repeated every morning and evening. They also repeat two other king called 願懶 and 默表 three times a day and three times a night.

The end and aim of all this work and labour is the salvation of the soul. It leads up to the work which is most immediately connected with this work of salvation, namely, the retention of the breath. The breath is spirit, and if retained within the body for a long period a holy germ is formed (懷聖胎) by the subtle combination of essence, breath, and spirit (精氣神). Vegetarians persist in asserting that it is possible to retain the breath for two

hours, and that men who have done so have, during this period, had the mouth and nostrils hermetically sealed ! !

This work of opening the nine gates of intelligence and of retaining the breath is to ensure that the soul or this " holy germ " at death shall make its proper exit from the body and enter into the felicity of the Western Paradise.

There are seven possible means by which the soul may make its exit from the body : (1) If the soul escapes through the eyes, in the next existence the man becomes an animal of the oviparous order (卵生). (2) If by the ears he becomes an animal of the viviparous order (胎生). (3) If by the mouth he becomes an animal produced by moisture (濕生). (4) If by the nostrils he becomes an animal produced by transformation (化生). (5) and (6) consign the soul to almost endless punishments in hell. (7) By the ting-men (頂門). It is thought that emerging from the ting-men the soul or " holy germ " with the assistance of the god, is carried away to the Yao-tsi-kin-muh (瑤池金母) in the Western Paradise.

As one of the ideas of vegetarians is to escape from the endless wheel of transmigration, the utmost endeavours must be used to prevent the soul from making its exit by any of those ways marked 1 to 6 ; and if possible to ensure its leaving the body by the ting-men in its transformed or recreated state (聖胎).

The holy germ being formed, it descends into the tan-tien (丹天), then in a mysterious manner gradually makes its way up the spine, and at death, escaping by the ting-men, it immediately makes its way to the Western Paradise, where dwell the Yao-tsi-kin-muh (瑤池金母) and the Goddess of Mercy (觀音菩薩), there to enjoy everlasting joy and felicity.

The self-denial, the earnestness, the long years of contemplation and repeating of prayers, and the intense desire to accumulate merit manifested by vegetarians, is based on this hope of escape from misery and endless transmigration by gaining an entrance into the Western Paradise. For this they suffer, toil, and labour day after day and night after night through a long number of years. Ridiculed by their neighbours, despised by Confucianists, and at times punished by their officials, yet in spite of all this, shrines are secretly erected in the privacy of the bedroom, the vegetarian lights his tiny candle, burns his stick of incense, and prostrates himself before his god, and by his prayers and works longs and hopes for a salvation, of which he feels the direst need and for which he is willing to give up so much ; yet even in its brightest moment his hope must be dim and uncertain and his faith must continually waver, yet he clings to this hope, because ignorant of a brighter hope and of the true Saviour our Lord Jesus Christ. If only the

gospel of Christ could be brought near to and revealed to them in all its beauty and power how gladly would many of these earnest and devoted men and women accept and trust in Jesus Christ. The missionaries of China have here a glorious opportunity, and special efforts made to reach this numerous, difficult yet intensely interesting class of Chinese, would be amply repaid by the turning of many of these earnest seekers after salvation from a false to the true Saviour of mankind. We are often told that the Chinese are not religious. This statement does not apply to vegetarians who are intensely religious and at the same time a numerous class of the community. The chief Ting-kang (頂抗) above referred to who lived in Hupeh, on his death-bed exhorted his son to give up vegetarianism. His son asked, "Why cannot I follow it seeing you have been a vegetarian so long"? The dying man replied, "There are grave errors connected with it. It cuts off a man's posterity and brings financial ruin upon whole families, thus causing much distress and privation." The son is now a Christian and has been the means of leading several old disciples of his father to embrace Christianity.

Vegetarianism is by no means a cheap religion. The entrance fee is only the beginning of contributions. These entrance fees are paid to the T'ien-en (天恩) and are used for the following purposes: allowing animals to live, printing tracts, and help in the doctrine generally. Besides this the disciples are expected to make presents to the officials and accumulate merit by subscribing liberally to works of charity. They continually offer food to the gods in sacrifice; the offering of the Yao-tsi-men (瑤池門) consists of five plates and five basins of food (五盤五碗).

It is costly, too, in regard to health. A vegetarian recently told me that he has knelt so much that now he positively could not kneel, even for a short time, without suffering intense pain. The work of shou-hsüan-kuan (守玄關) has destroyed the sight of some and impaired the sight of many of these devotees, and other diseases are traced to the austerities of their religious life.

The labours of the vegetarian described on a previous page refer to the ordinary members; should any of them aspire to an official position, fresh labour is imposed and further tests are required. As may be easily imagined only persons of leisure and means are able to attempt to comply with the demand upon their time and energies. Their sleep even is broken and disturbed, only being able to snatch intervals of sleep between the time set for devotional purposes. As an ex-vegetarian said to me, "A true and devoted vegetarian has time for nothing else."

The candidate for the position of T'ien-en (天恩) repeats additional king (經), and on being inducted to his office is said to ling-t'ien-en (領天恩). If clever and after mastering the 隘字經 he may receive the position of Cheng-en (領正恩), should a vacancy occur, and so on in like manner to the top of the tree.

On the death of the Tso-shih (祖師), one of the Shih-ti (實抵) takes his place, having been appointed to his position by the Tso-shih (祖師), who always appoints his successor. Vegetarians speak of death as ko-kiu (過九), or passing through the barriers (過閨王關). On the day of death the soul is supposed to pass the first of the ten barriers. On this day and on every succeeding ninth day, until the ten barriers are passed, making eighty-one days (九九) in all, written petitions are burnt to the gods imploring their help and assistance. The prayers in these ten petitions are all different, though the introduction is the same in all and is as follows: 瑶池金母無極天尊天地老爺玉皇上帝靈山三世佛崑崙四天尊九天斗母元君。

Each petition enables the soul to pass one barrier. And the Yao-tsi-kin-muh (瑤池金母) enables it to pass through without pain or suffering. They burn cash paper for the demons, and hwang-piao (黃表) for the gods.

The gods worshipped by vegetarians are very numerous; among the most popular are: (1). Buddha as the principal diety. (2). The Goddess of Mercy (觀音菩薩). This goddess is very popular, and is thought to bring the case of a supplicant before the favourable notice of the Yao-tsi-kin-muh (瑤池金母), the guardian of the Yao-tsi-kung (瑤池宮), in the Western Paradise. (3). Tso-shih-pu-sah (祖師菩薩), of Wu-tang-shan (武當山), in Hupeh, whose help is sought to assist them to ascend to the Western Paradise. Vegetarians and others make long and weary pilgrimages to his shrine. (4). Yü-hwang (玉皇) as the supreme ruler of heaven. (5). The kitchen god (司命菩薩), who daily records their good and evil deeds. (6). The Yao-tsi-kin-muh (瑤池金母), to whose palace they hope to gain admittance after death.

Some vegetarian books exhort men and women who are unwilling to abstain entirely from meat to abstain on certain days of the month. This is called 六齋, and the days fixed are the 8th, 14th, 15th, 23rd, 29th, and 30th. For the four kings of heaven (四天王) on six days in every month come down to the earth to make an inspection of the good and bad deeds of men. There is therefore some degree of merit in abstaining for certain months of the year—the 1st, the 5th, and the 9th months—for during these three months Yü-huang (玉皇) examines and punishes men. This is called 月齋 and coupled with the repetition of Buddha's name 600

times a day, is considered to be a work of great merit and should be observed by all. But none of these can become members of the vegetarian societies.

I will conclude by relating the case of an ex-vegetarian, an old man over sixty, thirty years a vegetarian, who has just entered the church of Christ. He has been interested in Christianity for several years, but for a long time feared to give up the years of accumulated merits. At last, however, he resolved to do so and place his hope and trust for salvation in Christ. On the day of his baptism, he rode on a wheelbarrow to the service. Being troubled with asthma, brought on by all night worship and abstraction as a vegetarian, he was unable to engage in the whole service, but on being received into the church, his face shone with gladness and his heart seemed filled with joy on becoming a member of Christ's church. After the service on being congratulated, it was most pathetic to hear the old man bewail the years spent in walking the wrong road, though feeling very thankful that he had found out his error at last. He has an idea that he has not long to live and he got the missionary to promise to be with him when his time came, to help him to pass through the dark valley and reach that heavenly shore, where sin and sorrow, sickness and death are no more.

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*Memorandum regarding Presbyterian Organisation of  
Native Church in South China connected with the  
Missions of the Presbyterian Church of England  
and of the American Dutch Reformed Church.*

BY REV. J. C. GIBSON, D.D.

**N** these Missions, planted at Amoy and Swatow, the Synod of the Presbyterian Church of England and its Foreign Mission Committee from the first gave the missionaries the fullest liberty to organise the native church on an independent basis. The missionaries were of opinion that the native church courts should not be subordinate to courts at home. The same view was taken by the missionaries of the American Dutch Reformed Church, who, in the Amoy district, were co-operating in the closest fellowship with those of the Presbyterian Church of England. At first the General Assembly of the American Dutch Reformed Church took a contrary view and instructed their missionaries to organise their native church by courts subordinate to the jurisdiction of that assembly in the U.S.A. This the missionaries declined to do on two grounds: (1) That by doing so they would sacrifice the in-

herent liberties of the native church; (2) That they would be compelled to introduce into the Chinese church the divisions of the Western churches.

After full discussion, and the tender of their resignations by the American missionaries in Amoy, the Assembly reconsidered their resolution, heard Dr. J. V. N. Talmage of Amoy in support of the view of the missionaries, and finally rescinded their previous resolution and granted the liberty asked for. The way was thus made clear, and the organisation of these Chinese churches has been carried out on the footing of entire independence, with cordial co-operation with the churches in England and America.

In the Swatow district the same course has been followed, and, with slight differences in details, the organisation of the native churches there is identical with that in the Amoy district. The two Chinese churches regard themselves as one body, and look forward to the formation in natural course of a Synod or Assembly for their government as one church. The question of a wider union with other Presbyterian churches in Chiua is also being kept in view. No doctrinal difficulty need be apprehended, though difficulties of transit and differences of language have delayed for a time the realisation of this project.

As I have been familiar with the organisation of the church in the Swatow districts from the outset I can most conveniently describe the arrangements from the Swatow point of view.

For many years the native preachers carried on their work in the different congregations under the direction of the missionaries, and received their support, in the first instance, from the mission funds. The rate of payment, and the allocation of the men, were determined from year to year by the missionaries. From an early period contributions were made by the native congregations towards the payment of preachers, and the amount of these contributions was paid over by them to the mission in partial repayment of the salaries.

About the year 1880 some of our congregations had reached the stage of desiring to have a native minister ordained amongst them. From the first we made it a condition of the ordination of native ministers that they should be wholly supported by their own people, and this principle was accepted without question by the native church. To make it easier for congregations to reach the stage of self-support, we consented, in some cases, as a temporary measure, to the grouping together of two, three, or, at the most four, neighbouring congregations, no one of which was strong enough to support its own minister, and which were near enough to each other to make it possible for one man to superintend all.

In such cases the mission supplied preachers or teachers to work under the superintendence of the minister and to maintain, in rotation with him, the regular preaching and services on the Lord's day at all congregations of the group. We found, as we hoped, that in such cases there is a strong tendency for the group to subdivide as its membership and financial strength increase. One such group has branched into two, and another into three pastorates, each of which now supports its own minister.

Our first ordination took place at the instance of a group of four congregations in the north-east of the Swatow field in 1880.

The matter first took shape in native hands, and their action was greatly stimulated by the example of the Amoy churches and by a visit of two of their native ministers to the Swatow districts.

We then invited all the elders from the different congregations throughout our field to meet together with ourselves for the formation of a Presbytery. We met in Swatow on the 8th of June, 1881. There were present five ordained missionaries from the "Hok-lo" and "Hak-ka" branches of the Swatow mission, with one medical missionary who had been ordained at home as an elder, and thirteen native elders. The Rev. George Smith was called to the chair, and after united worship, the Rev. H. L. MacKenzie, the next in seniority of the missionaries, gave some account of the founding of the church in the Swatow field, saying that there were then churches in twenty-three places with over 700 members. He went on to say that the regulation of the churches must be based on Scripture teaching, and that in former times the apostles of the Lord, in planting churches in every place, forthwith appointed elders who should join in caring for the affairs of the church, for the good of its members, and for the spread of the truth; and he therefore proposed that the meeting of elders form itself into a Presbytery for the care and teaching of those Christians who had learned, or should learn, the truth from the mission in Swatow.

This was agreed to, and the following resolutions were adopted, as indicating the nature and constitution of the Presbytery:—

"1. The offices and government of the church are distinct from those of the empire, and each has its own function. In regard to worldly affairs, these belong of right to the province of civil government.

"2. According to the usual practice of Presbyteries, each congregation should have a minister and one representative elder to discuss the affairs of the church, but at present, inasmuch as the churches have not yet ministers it will be sufficient that each should depute one representative elder to form a Presbytery.

"3. For the present, those who have come from the West to preach the truth and guide the church, whether ordained ministers or elders, inasmuch as they all hold the office of the eldership and have borne the responsibility of planting the church, therefore ought to be united in the

discussion of the business of the Presbytery; but the native church ought to be self-governing, self-supporting, and self-propagating; therefore in the future, when the church becomes stronger and its members more numerous, all matters must revert to the native office-bearers as their own charge, that they may lead the people of our native country to turn to the way of salvation."

These resolutions were agreed to by all present, and immediately afterwards the various sessions met separately and appointed representative elders.

In this way the Presbytery was formed, which has continued till now to bear the primary responsibility of carrying on the work of the church throughout the region. Committees were appointed to consider matters of immediate urgency, and the desire of the congregations in the north-east for the ordination of their own minister was gratified not long afterwards. By a happy coincidence, the man whom they chose—undoubtedly the best man they could have chosen—was the first convert baptized by our mission many years before.

Two points are worthy of special note in the constitution of this Presbytery, which was entitled, "The Presbytery of Chao-chow and Hwei-chow."

1. The foreign missionaries were not, strictly speaking, members of Presbytery. They were recognised by those who formed the Presbytery as assessors or provisional members with a seat and a vote, but are not subject to its discipline. They remain, as before, subject to the discipline of the Synod of the Presbyterian Church of England. In case of misconduct, the Presbytery could, no doubt, protect itself by withdrawing from any of them the privilege of sitting and voting in it. But it could only touch their standing as missionaries by representations to the Synod in England as the Supreme Court of a Sister Church in close alliance with itself. On the other hand, native ministers and office-bearers, or church members, can only be dealt with by way of discipline by the Presbytery, and have no appeal from its decisions to the Synod in England. These principles seem to us to secure the rights of all parties and to safeguard the liberties of the native church in a natural and healthy way.

2. The native church did not constitute itself on the basis of any doctrinal creed or confessional document, either borrowed from Western churches or drawn up by itself. It rested simply on the true foundation of any church—the fellowship of its members in spiritual life in Christ. In Swatow, after seventeen years, it has not yet been found necessary to draw up any confession of faith. The only documents which at all bear this character are questions suggested, but not strictly imposed, to be put to converts

at their baptism, and questions to be put to licentiates when licensed, and to ministers and other office-bearers at the ordination. But none of these contains any doctrinal definitions. They require only the profession of personal faith in Christ, submission to the Word of God as the rule of faith, life, and public teaching ; and acceptance of the discipline and authority of the courts and office-bearers of the church, so far as these are exercised in harmony with the Word of God. Should any questions arise hereafter on any of these heads, doctrinal or administrative definitions may become necessary. But if so, these definitions will grow up gradually out of the actual requirements of experience, and will be moulded by the developing life and consciousness of the Chinese church. They will not be prematurely imposed on the native church by Western theology and church formularies. The Chinese church will thus be free to work out its own life and doctrine in its own way, and will not be committed to the reproduction in China of the ecclesiastical divisions which are to the Western churches the legacy of their local history.

I myself attach great importance to this view, and earnestly hope that the experiment will be fully and unhesitatingly carried out in future. I therefore rather regret that in the Amoy Presbytery there is a slight divergence from this practice. In it a simple confession of faith was adopted a good many years ago. (A translation of it is to be found, I believe, in one of the volumes of the proceedings of the Pan-Presbyterian Alliance.) I call it a "slight" divergence, because this confession has the merits of being extremely simple, importing a minimum of Western theological definition, and having no imitative relationship to any Western confessional document. Even so, it wears, to my mind, rather the aspect of forming an unnecessary excrescence upon the simplicity in all other respects of the constitution of the Amoy Presbytery, which, with this single exception, is substantially identical with that of the Swatow Presbytery.

It only remains to add that the growth of the Amoy churches led, a few years ago, to the division of the original Presbytery into two Presbyteries ; and the formation of a Syond, of which they form now subordinate courts, and that a similar step is now being taken in the Swatow district. The Swatow and Amoy Presbyteries have from the first maintained close intercourse by the regular exchange of letters and deputations, and the same course will be maintained by the Synods, and will probably give place ere long to a still closer confederation, to be effected, probably, by the formation of a General Assembly. There is now a similar Presbytery in Formosa (South) which holds the same close relationship to the others.

In our native church in South China the principle has been accepted from the first that the duties and privileges of self-government and self-support go naturally together. The Christians were early taught to contribute to all local expenses in connection with their worship, and also towards the salaries of their native preachers. It was also put before them that native ministers with full independence could only be ordained where there were native congregations prepared to undertake their entire support.

After the formation of the Presbytery all the contributions of the native Christians to church purposes were put under its directions, and are annually reported at its spring meeting under four heads, namely :—

1. Elementary School Fees.
2. Lord's Day Collections for Local Expenses, and for the Poor.
3. Contributions to the "Preaching Fund."
4. Contributions to the Native Mission Fund.

Of these the first is only reported for convenience. It consists of payments made by parents towards the education of their own children, and is paid in directly to the mission treasurer towards payment of teachers' salaries paid monthly by him.

2. Sums contributed under the second head are retained and expended locally by the elders and deacons. Rent, lighting, cleaning, etc., as well as relief of the poor, are met from these sums. At the end of the Chinese year the total of receipts and expenditures under this head is reported to the Presbytery and published in the Annual Statement of Account, besides being intimated and explained in more detail to the local congregations.

3. The third item is the backbone of our church finance. It is contributed in each congregation, chiefly by subscription or promise at the beginning of each year. Many of the contributors are poor cultivators, who only have money in hand at the time when their harvests come in. The money is therefore collected from time to time by the deacons. By instruction of the Presbytery the deacons transmit the sums collected, as nearly as may be, quarterly, to Swatow, to two Presbytery's treasurers of the fund, one foreign and one native, who are appointed by the Presbytery. The native treasurer weighs in the money as received, gives a receipt to the local deacon or treasurer, and keeps an account in which the sums received are credited to the congregations from which they come. He hands over the money to the foreign treasurer, who checks the amount, countersigns the receipt for the local treasurer, keeps a

duplicate account, and takes charge of the money, to await the meeting of Presbytery. Congregational accounts are closed at the end of the twelve months of the Chinese year, but these general treasurers keep their accounts open till the end of the first month of the new year, so as to allow all contributions to reach them from the more distant stations. If any sums come in after that date, they are held over for the next year's account. When the spring meeting of Presbytery is held (usually in May) the treasurers of this fund report the sums received, and the Presbytery then deals with them in the following manner: First, the amounts contributed by congregations or groups of congregations having ministers are set aside and ordered to be credited to the congregation or group, the Presbytery's general treasurers being instructed to pay out of these accounts the salaries of the respective ministers. This is done in quarterly payments. The only exception to this rule is that in the case of groups where the mission supplies additional preachers to assist the minister, or of the congregations to which the mission supplies a teacher for the local school, the congregation or its office-bearers may request the Presbytery to deduct from the sum placed to their credit, a sum to be paid to the mission in repayment, partially or wholly, of the salaries of these preachers, or teachers. Then, secondly, the whole balance of this fund is ordered by the Presbytery to be paid over to the mission treasurer as a contribution from the congregations not having an ordained minister towards the salaries of the preachers supplied by the mission.

The salaries paid to native ministers are fixed by the Presbytery in consultation with the congregation calling them. They usually begin at ten dollars a month, and are raised after a time to twelve. This enables them to live on a respectable native scale, though men of the education and ability of our native ministers could make much larger incomes in other employments. These salaries are larger than those paid to preachers by the mission. The Presbytery has made a rule that they will not ordain a minister till one year's salary has been paid in advance to the hands of the Presbytery's treasurers. The account kept by them for each congregation having a minister should therefore always show a clear balance of at least one year's salary.

4. The fourth item of account consists of sums contributed by all the congregations, partly by subscription or promise, partly by occasional voluntary offering dropped into boxes placed in the churches, towards a purely native mission fund. This is administered by a Standing Committee of Presbytery, consisting of a majority of native ministers and elders, with some of the mission-

aries. This committee has employed for a number of years two native evangelists, and has bought two houses used as places of worship for congregations which have been gathered in by the evangelists. There are also two rooms in these houses for the residence of the evangelists. They are situated on two islands off the coast, which were marked off by the missionaries at the desire of the Presbytery as the field of work of the native mission. The baptism of converts and supervision of congregations in this field is undertaken by native missionaries appointed to this duty from time to time by the Presbytery.

The Presbytery exercises a general supervision of the collection and administration of all these funds, with the assistance of a standing "Committee on Giving." Deputations are sent when necessary to visit congregations, either to inquire into and adjust special matters requiring attention or to instruct and stimulate the people generally in regard to the grace of liberality. The Presbytery has always appointed, with the best results, the observance of a "Giving Sunday" in each congregation once a year. On that day the local minister or preacher, with the elders and deacons, sometimes with help from a deputy of Presbytery, but usually without, preaches on the duty and privilege of giving. Special prayer is made with regard to the subject, and during the day each contributor to the "Preaching Fund" is asked to say what amount he proposes to give for the current year. When necessary they are asked to increase their subscriptions, and new subscriptions are invited. There has been marked progress in the rate of giving since the institution of this arrangement.

These arrangements as to finance have been found to work well in practice. They secure the full right of the native church to control all funds derived from native sources; and at the same time secure and justify in a perfectly natural way the entire control of all mission funds derived from foreign sources by the missionaries alone. The question which in some mission fields has been found so difficult and fertile of discontent and dispute, namely that of the rate of payment for native ministers, can never become a question between foreigners and natives. These payments are met entirely by native funds and the accounts are determined by native authority alone. Preachers, whether licensed or not, who are not yet ordained, are allocated to particular stations and directed in their work by the missionaries alone, and their salaries are paid from mission funds, subject to the re-enrollment from the general native "Preaching Fund" already referred to.

*A Plea for the Romanizing of Local Dialects.*

BY W. A. P. MARTIN, D.D., LL.D.,

*President of the Imperial University, Peking.*

**N** the few lines that I devote to this subject, I come to the support of the Rev. W. N. Brewster, whose papers in regard to it have appeared in recent numbers of the RECORDER.

The importance of local dialects as the medium for oral preaching, has never been contested. In addressing the eye, however, they certainly do not offer the best medium. For the Holy Scriptures as well as other books and tracts the Wén-li, or book language, stands ready as a way of access to the educated classes in all the provinces.

It was right and proper that the first efforts of missionary authors and publishers should be directed to this channel. In fact, it could hardly be said that any other was open to them. The mandarin being the language of the court and of North China, belongs to a different category. Its utility for reaching the people of the north is fully recognized by Chinese writers, and it contains a growing literature that dates back more than a thousand years. In the south attempts more or less successful have been made by native scholars to reduce local dialects to writing. A mode which they have found effective for reaching the uneducated classes is evidently not to be neglected by missionaries, yet it falls sadly short of reaching the whole people.

In point of illiteracy, there is no doubt that China stands at the top of the list, showing a larger proportion of non-readers than any country that is not wholly barbarous. The entire female sex, with here and there a sole exception, is massed on that side. Of the males a third or a fourth may have been sent to school, but owing partly to the difficulty of the written language, partly to vicious methods of teaching, not one in three of the boys becomes able to read intelligently, not to speak of composition.

All who have been to school profess to read, but their reading is in most cases like their study of the classics—a command of the sounds without the sense. For them, therefore, the substitution of colloquial sounds is not without advantage, but the hundreds or thousands of characters employed for the purpose make the introduction of our alphabet hopeful and attractive,

My experience has been similar to that of Mr. Brewster. In 1850 a young Chinese, while teaching me to speak, learned our

alphabet, and one day sent me a note of invitation written in the Ningpo dialect with Roman letters.

It was ridiculed, owing to its many errors, by some of the older members of the Presbyterian Mission, and I showed it to the members of the English Church Mission—Messrs. Cobbold, Gough, and Russell (afterwards Bishop). These gentlemen were delighted with what they called an evident success, notwithstanding a blundering use of alphabetic sounds. They joined me, and we were joined by many others in forming a committee for the preparation of books in the local dialect. Besides the New Testament and works on theology and religion, numerous books on geography, arithmetic, and history were prepared and printed in Roman type.

The collection was growing steadily when ten years later I left Ningpo. The new system had taken its place in mission schools and was recognized as a great boon, especially to women, requiring only a few days or at most a few weeks for its acquisition. An old lady of seventy-two learned to read her Bible in that way. All the missions made use of it, and it probably holds its ground to this day as a vehicle of instruction.

We made use of a simplified mode of spelling suggested by Bishop Russell, consisting of initials and finals, *i.e.*, of a vowel and a consonant for each syllable, *e.g.*, *l. ing ling* ‘spirit;’ *ing* stands as one letter. The whole spelling book, so formidable in the West, is thus reduced in China to the simplicity of *a, b, ab*.

When shall we see a similar system applied to the mandarin and other widely extended dialects? To all those whom the old language and faulty methods have compelled to sit in darkness this innovation will come as the rising sun of a new era. Well may Mr. Brewster call it the “way of escape from China’s intellectual thraldom.”

It is not unlikely that you will hear of an experiment in this direction being tried in the Imperial university.

P. S.—In the October RECORDER, Miss Lebens, of *Sing-in* district, Fuhkien says:—

“The Romanized Colloquial is the best agent to evangelize women and children. The average child learns to read intelligently in three months, and within a year becomes acquainted with the Gospels and Acts so as to read them to others. Women in the boarding-school learn to read in one or two months.” When a book in classical characters was introduced, they said, “a Roman book tells us the meaning and we understand it, but (in this book) the meaning of the *characters* has to be explained by a teacher.”

*"The Place of Prayer in Our Work."\**

BY JOHN R. MOTT, M.A., GENERAL SECRETARY OF THE WORLD'S  
STUDENT CHRISTIAN FEDERATION.

**P**RAYER and missions are as inseparable as faith and works ; in fact, prayer and missions are faith and works. Jesus Christ by precept, by command, by example, has taught us that the deepest need in the great missionary enterprise is the need of prayer. Before "Give" and before "Go" comes "Prayer." This is the divine order. Anything that reverses it or alters it, inevitably leads to loss or disaster. This is strikingly illustrated by the unexampled achievements of the early Christians, which were made possible by the constant use of the hidden and omnipotent force of prayer. They ushered in Pentecost by prayer. When they wanted workers, they prayed. When the time came to send forth workers, the church was called together to pray. Their great foreign missionary movement was inaugurated in prayer. One of the two great objects in establishing the order of deacons was that the apostles—that is, the leaders of the church—might give themselves unto prayer. When persecutions took place the Christians met to pray. Every undertaking was begun, continued, and ended in prayer. In this we find the deep secret of those marvelous achievements that still move the church.

The missions which have had the largest and most enduring results have been those in which prayer has had a prominent place. Show me the *missionaries*, the missions, and the nations for which the most real prayer has been offered, and I will show you the most striking missionary triumphs of the church. It is true beyond question. This explains why some missions progress more than others, though they may be less favorably situated and may be confronted with much greater difficulties.

Moreover, prayer is the principal means in promoting any spiritual undertaking. Our hope and confidence in this missionary movement must not be placed in the extent and perfection of our missionary organization ; not in the number and strength of the missionary force ; not in the fullness of the treasury and in well-appointed material equipment ; not in the achievements of the past,

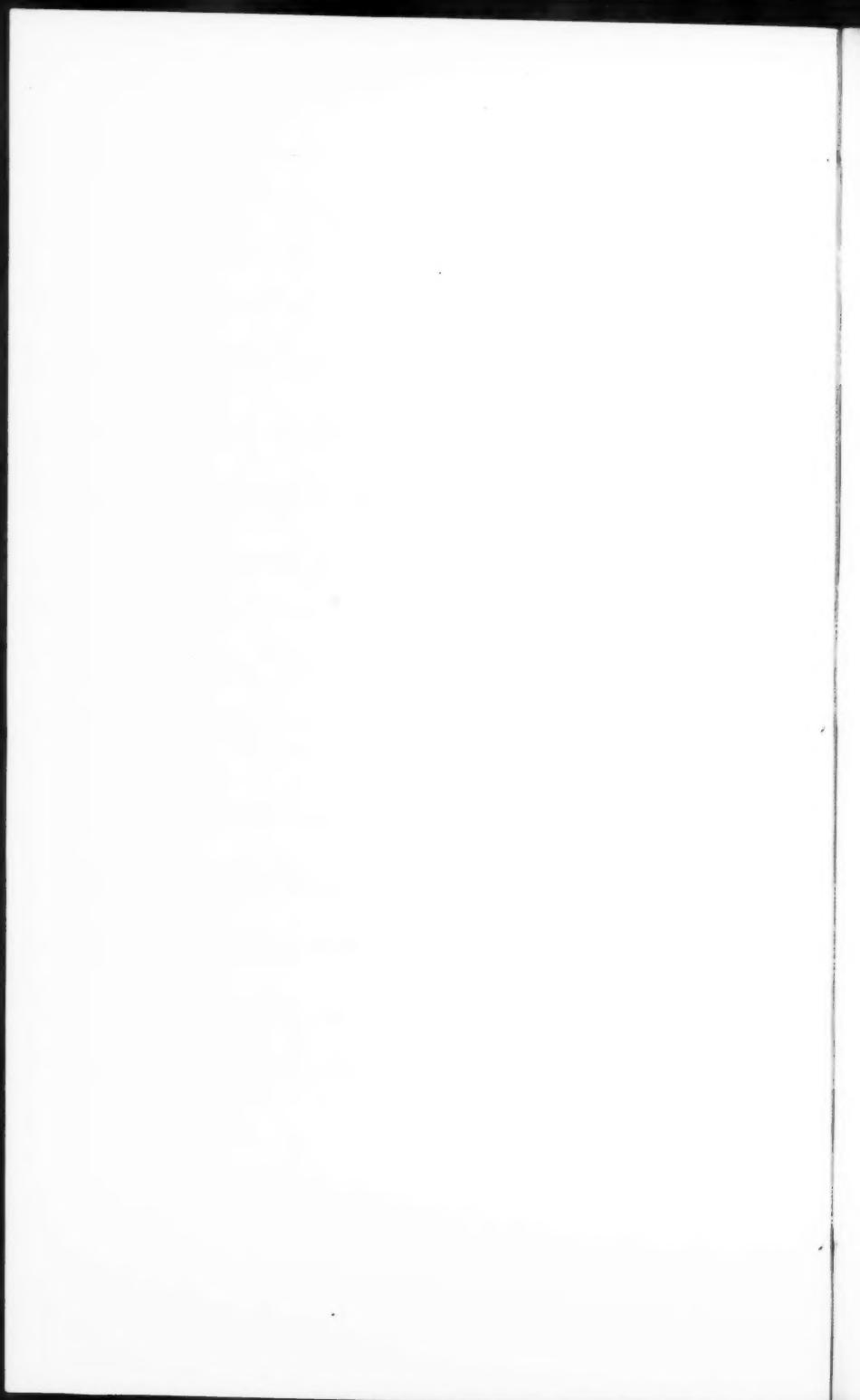
\* Address delivered by Mr. Mott during his recent tour in China. It is one of the six addresses by Mr. Mott which are being published in book form by the National Committee of the College Young Men's Christian Association of China, under the title "Christians of Reality." The price will not exceed fifty cents (Mexican) in paper and eighty cents (Mexican) in cloth. The book will be ready about February 15th. Orders may be sent to D. Willard Lyon, Editorial Secretary, 29 Kiangse Road, Shanghai.







MR. JOHN R. MOTTO, M.A.



even in spiritual things ; not in any experience acquired in a long century of missions, nor in the agencies and methods which have been devised ; not in the brilliancy and popularity of the leadership of the work at home and abroad, nor yet in statesmanlike and farsighted policies, nor in enthusiastic forward movements and inspiring watchwords—"not by might nor by an army, but by My spirit." In the last analysis the source of power in things spiritual is God, and the energies of God are released in answer to prayer.

Everything vital to the missionary enterprise hinges upon prayer. The doors of China swung open to the keys of prayer. One of the most interesting hidden chapters of Japanese missions relates to the opening of the country to the preachers of the gospel in response to prayer. The most difficult portions of India yielded themselves to this pressure. Some of the most unlikely parts of the dark continent have been opened by prayer. The Turkish empire has been laid bare as a result of prayer. The Zenanas of India, which it was predicted could not be opened, had their doors also swung ajar in answer to prayer. Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as essential as it is sufficient. To my mind there has been no more heartening circumstance in these days, when rationalists of Germany and of other countries are questioning the achieving power of prayer and maintaining that it is nothing more than reflex influence, than that splendid combination of providential facts in connection with the raising of the siege of Peking. It was an impressive demonstration before the eyes of the whole world of the reality and power of intercessory prayer.

Do we need hundreds of missionaries and tens of thousands of native workers ? We certainly do. Prayer is the method, then, to obtain them. Christ has laid this down as the one and essential condition : that we pray the Lord of the harvest that He thrust forth laborers into His harvest. It never fails to move me to wonder that almighty God has ordained that the supplying of laborers is conditioned upon the faithfulness in prayer of His own people. When the "Church Missionary Society" came to recognise their need of workers, they adopted, in the year 1872, a day of intercession. During the five years preceding that year they sent out fifty-one new missionaries ; during the five years after they began to observe their day of intercession they sent out one hundred and twelve missionaries. In 1884 they reached a point where they wanted a large number of workers, and could see none of them. They set apart a special day for intercession. The day before this was to be observed Secretary Wigram went to Cambridge univer-

sity in response to the call of the students. A deep spiritual movement had been going on among them. In answer to prayer a large number of university men had offered themselves for foreign service. He returned to the mission rooms on the day appointed for special intercession to remind the committee men gathered round the table that "Before they call, I will answer."

Dr. Schofield, after winning prizes in the British colleges to the amount of \$7,500 and proving himself one of the most brilliant men that ever passed through these institutions, went as a medical missionary to China in 1881. He died in 1884. The great burden on his heart, during the three years of his foreign service, had been that more university men might go as missionaries to China. He made it a matter of prayer day by day; and his wife, since his death, has said that time and time again she had overheard him praying in his study that God might thrust forth university men. The year after his death, the Cambridge Seven went out. One is now the bishop of West China, another is the Assistant General Director of the China Inland Mission, a third was a pioneer missionary to Tibet, and all others have been useful workers. The example of this band (I speak from personal knowledge, having spent years visiting the universities of the different countries) has influenced many of the strongest students in the different Protestant lands to give themselves to mission work.

In 1886 there were 200 missionaries in connection with the China Inland Mission. A number of them came together and spent eight days in prayer. They decided that they would call upon God to send out 100 more missionaries within a year. Before they separated they held a praise meeting to thank God for answering their prayer, because, as one of their number said: "We shall not be able, all of us, to assemble a year hence." Within the year some 600 candidates had applied, and of their number 100 were selected and sent out.

Yes, this is the deep secret of getting laborers. I read, not long ago, that the father and mother of John G. Paton, from the day he was born, prayed that if it were the will of God he might give himself to missionary service. What an answer to prayer was his volunteering for the mission field! And what a demonstration of the reality of the achieving power of prayer his whole missionary career has been!

Do we want larger funds of money with which to prosecute the missionary enterprise? In prayer, again, we find the deep secret. Take, as an example, those 100 new missionaries that were to be sent out by the China Inland Mission. That society had been receiving no large gifts for their work. Their office force was

handicapped and overworked. Hudson Taylor and his friends were led to unite in prayer that if it were the will of God the amount might come in large sums. Notice what took place. The \$50,000 required, and which, by the way, meant an increase in the budget of fifty per cent., came in in eleven gifts, ranging from twenty-five hundred to over twelve thousand dollars.

The Gossner Mission was literally prayed into existence and 144 missionaries were prayed out into the field by that wonderful man of prayer, Pastor Gossner.

Dr. A. J. Gordon, of Boston, told me a remarkable story about his own church. The congregation was made up of the middle and poorer classes. As the result of years of cultivation his church was giving about \$5,000 to foreign missions; but Dr. Gordon was not satisfied with this, in view of the awful need of the non-Christian world. After much prayer and reflection, he said to his congregation: "I am going to change my method." This year I am willing that we should use what machinery is necessary, but in addition I am going to call upon you, between now and the day the missionary offering is to be received, to give yourselves in the Sunday school, in the young people's society, at the family altars, to special prayer, that God may move us to devise more liberal things for His kingdom." When the day came for receiving the gifts to foreign missions there was placed upon the altar by his people over ten thousand dollars.

A young man, who was prevented from going to the foreign field, entered the pastorate in one of the poorer States west of the Missouri river. He was a man of not more than average ability, but the Spirit of God had hold of him. He said, "If I cannot go to the foreign field, then, with God's help, I will have my church send a substitute." He gave himself to prayer, and at last called together his officers and presented a plan. They objected, and he was so much grieved that he actually turned his face to the wall and wept. But he kept praying to God. Later the officers of the church relented and said: "We will let you try it." He preached a missionary sermon in the power of the Holy Ghost, and as a result, to the amazement of those officers, the church gave a sum more than sufficient to send out a missionary. To-day that church is supporting three foreign missionaries and thirty native workers, and, in the process of this enlargement of its influence, has paid a debt of over twenty thousand dollars. Indeed, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Dr. Gulick and his wife, missionaries in Japan several years ago, felt the need for a building for the Christian Association in Kyoto.

They wrote an appeal on the subject to the *Evangelist*, and day by day continued to pray that the \$2,000 needed might be forthcoming. One day a man in Buffalo read the article, and it angered him. He threw the paper down, but then, acting under some impulse, he picked it up. He hid the paper away, but could not banish that appeal from his mind. At last he had his clerk write to the office of the *Evangelist* to find out whether the \$2,000 had been received. On finding out that it had not been subscribed he wrote a letter promising to give \$500 a year for four years.

Would we have the missionary agencies that are now at work at home and abroad much more efficient? Then let there be more prayer. Each year there is poured out on the non-Christian world, through Bibles and tracts and through preaching and teaching, a sufficient amount of religious truth to surpass greatly what was proclaimed through many long years in the early history of Christianity. The reason why this truth is not achieving larger results to-day is not because of neglect of work on the part of the missionaries, but because of lack of prayer on the part of the Christians at home and abroad. If we were giving ourselves more faithfully to prayer we would have larger achievement, even than those that now inspire us in all the mission fields and which, I am obliged to say in fairnesss, when we consider the difficulties, are greater than those that attend the work on the home field. And speaking of the efficiency of the work on the mission fields leads me to enter a plea for special praying on behalf of other missionaries. The missionaries whom I met, as I went up and down the world, presented one unbroken appeal for more prayer. Louder than the call "Come over and help us," sounds the appeal, "Brethren, pray for me." If the missionaries in this meeting were to stand here and speak to-night they would say that the deepest need is not so much that of more reinforcements in men, or that of larger gifts of money (though certainly both of these are needed), but that of more of the mighty force of prayer on their behalf. We do not know what day the missionaries may need our prayers the most. "God forbid that I should sin against the Lord in ceasing to pray for you." Let that passage of the Scriptures come in upon us with crushing force, showing us that in not praying for other missionaries we are sinning not simply against them, not simply against ourselves, but against God Himself.

Let us not forget to pray for the native Christians. Remember that they have come up from superstitions, sin, and degradation, that they are fiercely tempted, and that they are weak. Remember also that far more depends upon them for the ultimate evengelization of the great non-Christian fields than upon the foreign workers.

Let us pray for them, therefore, that the power of God may come upon them. There has been at least one pastor in China who, in his life time, was instrumental in bringing many hundreds of people to Jesus Christ. I refer to Pastor Hsi. Why should there not be more like him? If the prayers of the home church as well as of earnest workers on the mission fields would converge upon the native church, what mighty triumphs might we not witness in every one of the great mission fields.

Let us pray also in order that there may be great spiritual awakening on the mission fields. Charles G. Finney, one of the three greatest evangelists of the last century, has said that a revival may be expected when there is a spirit of definite prayer for a revival.

The Lone Star Mission among the Telugus gathered in about 10,000 souls within six months as the result of long continued prayer on the part of missionaries, native Christians and Christians at home.

The great work under the leadership of the Methodists in Northern India, in connection with which literally tens of thousands have flocked into the kingdom of Jesus Christ, is traceable, as all its leaders persist in telling us, to intercessory prayer.

When I was in the Fukien province of China about five years ago I was told by the missionaries that in the year preceding my visit there had been in that province five thousand baptisms and twenty thousand inquirers, and that one hundred villages, of their own option, had asked for Christian teachers. They told me that these great results were due to the martyrdom of missionaries and native Christians and to the spirit of prayer thus called forth.

When I was in the island of Ceylon I was awakened one morning before daylight by singing. After I arose I was told that the Christian students in the college had been praying that there might be a revival in that college. I was not surprised to learn that before noon that day they led a number of their fellow-students to Christ.

Speaking of Ceylon brings to memory the name of Miss Agnew. She has been well called "the mother of a thousand daughters." In her long life at the head of that school fully 1,000 girls were influenced by her example and words to enter the Christian life. It is said that she was in the habit, in addition to all her administrative and teaching work, of setting apart certain hours every week to pray for the girls by name.

The principal of a missionary school in Japan said to a friend of mine one morning: "There is going to be a great revival in this school. Some of the students spent all night in prayer."

Sure enough the spirit of revival fell upon the institution that day.

Dr. Davis, in 1883, when the forces of scepticism were very strong in the Doshisha, wrote to a number of colleges and theological seminaries in the United States asking them to unite in special prayer for that institution on the Day of Prayer for Colleges. They did so in several colleges and seminaries. What took place? On the night of that day the scholars, of their own accord, fell into serious conversation on the subject of religion. A revival broke out and spread until it had reached nearly all of the students, and deputations were sent out to scores of neighboring villages to proclaim Christ to the people.

If you could know the hidden history of every great forward movement in the kingdom of God, you would be able to trace it to a secret place, where you would find some intercessor like Paul, or Zinzendorf, or William Cary, or Jonathan Edwards, or George Müller. The mill streams that move the great machinery of the world rise in solitary places.

The last message I would give in this connection is that the greatest force which we as Christians can wield is the force of prayer. It is, moreover, the greatest talent which God has placed in our hands, and He is going to hold every one of us to a strict account as to the way in which we use this talent. What blessings we have withheld from ourselves, from our own churches and from other fields as a result of our failure to pray. The greatest sin that we have ever committed is the sin of omitting to pray, the sin of omitting adequate intercessory prayer. What right have we to neglect or to leave unappropriated or unapplied this greatest force which God has ordained for the salvation and transformation of men and for calling into being and energizing great Christian movements? The greatest triumphs of the church are going to be witnessed when individual believers everywhere come to recognize their priesthood unto God and give themselves with constancy and faithfulness to wielding the irresistible forces of the prayer kingdom. Our deepest wish is that of Spurgeon, that there might be five hundred Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that cloud which after all is no larger than a man's hand, would spread and spread until it darkened the heavens and the showers would descend upon the thirsty earth. God grant that down deep in our lives may be formed an undiscourageable resolution to be faithful in the ministry of intercession.

When I traveled through Palestine I said: "If this hill back of Nazareth could give forth its secret, if the Lake of Galilee could tell what it witnessed, if these desert places around about Jerusalem could relate their story, if the Mount of Olives could speak

ont and tell us what transpired there, they would all tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its Godly fear, that made it irresistible." And does there not take possession of our hearts to-night a stronger passion than ever to obey Christ's command to pray and to imitate Him as the man of prayer?

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*In Memoriam.*

## ADELAIDE MARY MOULE.

(BY HER PARENTS, BISHOP AND MRS. G. E. MOULE.)

THE very dear daughter and fellow-labourer, who was taken from us so suddenly and after so short an illness on the 4th November, was known to several readers of the RECORDER as a friend; and they will perhaps expect of us some slight record of a life which, private as it was and averse from display, was for the last twenty-four years, at least, wholly made up of love and duty. Our Mary was given to us in 1859 when we were living as missionary-novices in a native house, glazed and ceiled and otherwise improved, in a busy street within the walls of Ningpo. We had no garden and on two sides the thickness of a single brick was all that separated us from our Chinese neighbours. It was not the most healthy dwelling for a little child, and Mary suffered again and again from infantile maladies. Next year, however, at the instance of our senior missionary, afterwards the revered Bishop Russell, we moved into an airier house just vacated by our friends the Goughs who had left on furlough; Mrs. Gough only to die in England. This with its little garden, and opening on a military parade ground, was better in every way for the abode of a family. And it was roomy enough to accommodate not only us, but also our dear brother, Rev. A. E. Moule, who with his wife joined us in 1861 and shared the house with us when we were at home till we took our first furlough in 1867. Here we stood the T'ai-p'ing siege, and one of us for a time was at the mercy of the victorious besiegers, though without sustaining any harm. Mary and her mother had left a fortnight earlier to seek medical advice for the latter at Shanghai.

The tide of invasion, turned by British intervention at Ningpo in 1862, gradually receded till in the spring of 1864 Hangchow and practically the whole province were free of the invader. In the autumn of the latter year, reluctantly yielding to the persistent entreaties of two Chinese catechists, a tentative visitation was made

by me of Hangchow, Shao-hsing, and the smaller cities, with the result that we rented a native house in Ma-so Hsiang, Hangchow, which, improved and slightly enlarged from time to time, has been our family abode—out of England we call no earthly dwelling *home*—ever since; our two youngest sons having been born in it. Our first immigration as a family was in the autumn of 1865, when a brother and sister had been given to our Mary, both, like her, natives of Ningpo.

In 1867 we took our first furlough, having been in China—one of us since the spring of 1858, the other since 1857.

At the end of that furlough Mary, instead of returning with us to China, was sent to a ladies' school at Clapham where, besides receiving useful instruction in music, modern languages, a little Latin, and so forth, she formed friendships with school-fellows of the greatest value to her Christian character, and some of which she retained to the last. Her holidays were spent at her grandfather's vicarage in Dorsetshire, where my mother's holy influence, even more than my father's, made an impression on her which never faded. Here also three of my brothers, especially the youngest, now Bishop of Durham, finding her a ready pupil, gave her first lessons in Greek and also in general and, especially, Biblical reading, which she never ceased to follow up. When she left us the other day she was able and was accustomed to study her Bible with the illustrative help of the Greek original, and of French, German, and Latin translations, besides reading it freely in Chinese, both Classical and Mandarin. But the study of her life was the English Bible, and that in the Authorized Version, in the preference for which she was a convinced pupil of the late Dean Burgon's. Of this Bible her memory was a nearly perfect concordance. It was one of her many auxiliary branches of humble service to enlist members for the "Bible and Prayer Union" and to encourage them in persevering Bible study, when personal intercourse was impossible, by correspondence. She recruited for the Union with equal diligence among the Chinese school girls and other young Christians to whom she had access. Besides other work in our boarding-school, one daily duty, hardly ever intermitted, was Bible study with the young matron.

To return to earlier years. Our beloved child was never otherwise than dutiful and affectionate, helpful to her mother and devoted to her sister and brothers. But in 1877, about the time when our saintly mother was taken from us, a change was perceptible, which we could not but ascribe to a fresh impulse of the Holy Spirit. And during the twenty-four years since then, her Christian character has shone with a steady light which her friends recognized, and some of them, since her departure, have borne affectionate

witness to. Music and books, including poetry and fiction, history, biography, and scholarship, were always her delight. But neither music, her chief love, nor desultory reading, were ever allowed by her to interfere with her duty, or chill her interest in "the best things." Her duty, after her return with us to China in 1881, was for five or six years the instruction of her two youngest brothers. The three elder were left in England. Of these the second and third had been her pupils, both before and after their return to England in 1876. The four brothers so taught went from her teaching to school in England, and three of them to Cambridge, where two obtained first class honours in classics and one a second class. One of them, called home just nine years ago, also passed high for the Indian Civil Service. They all owed an untold debt to their sister.

Our child, there is no doubt, distinctly preferred other studies and pursuits to those of the missionary. If it had seemed right and possible, she would gladly have carried on those studies in which she had initiated her brothers, at a high school or ladies' college in England.

But she had truly learnt to look to her Lord, and, under Him, her parents to guide her in determining "what He would have her to do." And so when she found herself, on our return to Hang-chow in 1887 without young brothers to teach, she lost no time in seeking other work—soon to excite her keen interest—in assisting her parents in missionary and pastoral duties. To do this she threw herself heartily into the study of Chinese, spoken and written; in which her proficiency was such that besides school teaching and visiting, she was able to give valuable help to more than one lady in her first studies of Chinese and to furnish both to the occasional paper of the "Bible and Prayer Union," and to the Chinese Missionary Gleaner, several translations of narratives, and other articles from the corresponding English papers. She was not, however, a recognized missionary of the C. M. S. till, in 1894, with her sister she was accepted as an agent "in local connection." We did not dream, and I doubt if any of her friends dreamt, of so early a close to her earthly course and entrance into rest. She had an apparently strong constitution, and always deprecated enquiries about her health. And our apprehensions were rather of the grief we should cause our child by leaving her than that we should be left behind to mourn the darkening of our house and the breaking of a staff of our old age. We knew indeed that her heart's action was not strong, though, we believed, without any organic disease. We knew that great griefs, such as the sudden loss of the beloved brother in 1892 whose death is mentioned above, the awful tragedies of last year,

especially the cruel death of her dear friend Miss Sherwood and her companions at Ch'ü-chow, and some special sorrows of the current year, had apparently weakened the elasticity of her nature. We pleaded with her from time to time, but in vain, that she should allow herself more relaxation. Our supply of labourers is never adequate. Her sister had been invited to fill an important post at Ningpo, which was likely to be given up without her help. Mary, glad that her sister was able to accept the transfer, worked harder than before to fill up in some measure the vacuum created at Hangchow.

Thus she was "fulfilling her course" as October drew to a close. That course included daily teaching in the boarding-school by way of assistance to the kind friend who took her sister's place, visits to two day-schools—her sister's and her own—each thrice a week, a women's weekly Bible class, persevered in in all weathers and notwithstanding discouragements, and, besides, the church music at two Sunday services and one on Wednesday evening. Noticing symptoms of a bad and obstinate cold, I more than once, in those last days, begged her to give herself more rest. But though, as we learnt too late, the state of the throat was already causing her sleepless nights, she kept every engagement down to Wednesday night, the 30th October, when she went cheerfully with her mother to church, and for the last time played "Nunc Dimitis," and the hymn "There is no Night in Heaven." Next morning she was obliged to confess herself ill, and welcome Dr. Main's visit. He at once pronounced her case serious, and with assiduous kindness did all in his power, during four days of weariness and painfulness for our child, to check the inflammation and save her life. His last visit was on Monday morning, the 4th November, when, after the five or six nearly sleepless nights, he found her worse rather than better, and saw no means of averting suffocation, but a precarious operation. The dear sister at Ningpo, and her married brother at Shao-hsing, were summoned by telegraph. But this was hardly done when her mother, watching at her pillow, on which at length she was quietly sleeping, noticed the breathing to cease and the head to fall forward on her mother's arm, and she was gone. Medical help was summoned at once, but could only confirm our conviction that the action of the heart had failed; in other words that "the Master had come and called for her." So while we tried to detain her, she passed painlessly "into the world of light." "By death she had escaped from death." Two hours earlier she had confessed her inability to say, "I will not be afraid"—dreading perhaps the pain of either surgical means of relief or of ultimate suffocation. She had found comfort in the thought of her Lord's long proved kindness to her. But now her

fears were gone for ever. "HE had given her her heart's desire," and left us nothing more to ask for our beloved child. What could we do but praise Him in our grief!

We have still to thank Him for His further kindness shown in the true sympathy of all our friends—English, American, and Chinese. The last kind care was given to her lifeless body by two dearly loved friends—Mrs. Stuart, "her oldest friend in China," and Miss Frewer. Dr. Main, who had done all in his power to save our child's life, now spared neither time nor pains in making necessary preparations, for which at Shanghai or at home we should have resorted to the undertaker. Himself with two English and three American missionaries carried the coffin from our house to the church, covered with a white silk pall made by the loving hands of missionary sisters with some help from our school children. It is three miles from our church to the cemetery, and Dr. Main engaged the services of six respectable members of our congregation to carry the coffin thither. From the entrance to the ground six native Christian agents bore it to the grave side, where six others took it from them to lower it to its resting place.

At the morning service our little church was nearly filled with a reverent congregation, consisting of all the resident missionaries, except two invalids, and of native Christians of our own and the other churches. Mr. Coulta<sup>s</sup> and the native Pastor read the service in Chinese and English alternately; the Psalm (xxxix) and Hymns were said and sung in both languages, the verses and many of the phrases being identical. Mr. Coulta<sup>s</sup>, who had kindly consented to give a short address, moved and comforted our hearts by his true appreciation of our child's Christian character. "She was a Christian! But there are Christians and Christians. Miss Mary was a saint." And he proceeded to explain that high title by reminding us of her dutifulness to God and man, her singleness of purpose, her love for, and her deep and wide knowledge of, Holy Scripture, her kindness and charity to all. He urged that we should not be content to suffer the "grain of wheat to fall into the ground, and dying"—as she had long been dying to the world and its attractions—to remain "alone" and not "bring forth much fruit."

At the cemetery in the afternoon there was a far larger gathering than in church. Many of the country folk, attracted by the crowd of sedan chairs in which native Christians as well as missionaries had come out of the city, crowded round the Christian congregation, making impossible the reverent quiet of the earlier assembly. There was no unfriendliness, however, and the kindness of our friends was shown in their brotherly efforts to mitigate the bitterness of our loss. Missionaries, led by Dr. Main, with their own hands filled the

grave and raised the mound, having first covered the coffin with the white wreaths and crosses sent by English-speaking and Chinese friends in about equal proportions.

May our Lord, the God of all consolation, requite our comforters and enable them and us, in joy and sorrow, more and more to live in Him, looking thus not on things seen which are temporal, but on things not seen and eternal, and in our loss "rejoicing in hope of the glory of God."

"Then be it as our Father wills :  
We will not weep for thee.  
Thou livest, joy thy spirit fills,  
Pure sunshine, thou dost see,  
The sunshine of eternal rest ;  
Abide my child ! where thou art blest.  
We with our friends will onward fare,  
And, when God wills, shall find thee there."

*November, 1901.*

## Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

### How can Educational Work in China be made More Effective.

BY REV. W. P. BENTLEY.

**E**FFECTIVE for what? For upon the answer to this question depends the nature of the suggestions which are to follow.

Perhaps the most compact statement would be, "effective to the making of men." But even then it depends upon the kind of men you would have. Is it merely learned men, enlightened men, or is it something better and grander than these?

I think as Christian ambassadors and light-bearers we dare not set a lower aim in our educational efforts than "the production of Christian character." Let us not forget, however, that this is the finished product. A great deal of the material under our manipulation will fall far short of this supreme standard. What we can and must do, is never for a moment to lower our standard or forget its vast importance.

Students come to us for a few years of English, in order to enter business; nevertheless, to them as to all, we say, the only gain worth striving for in the world is the pure gold of sterling manhood.

Confirmed Confucianists condescend to sit at our feet for a few short years for the acquaintance of Western lore. Tell them in strongest terms that all knowledge is mockery until transmuted into conviction, motive or action, and all these in the direction of purity and righteousness.

And then so many stop short of a thorough course of study. It is said that a little learning is a dangerous thing. This is true for some persons. Not so for the average man. For him the little he can get is just that much better than none. Let us minister to these less fortunate ones in as far as they are able to receive, in the hope that they may some time add to their store, or by force of circumstances perhaps make such a wise use of it as to shame others more opulent in learning.

We will suppose that we are agreed as to the general aim of our educational work, and convinced that we should pursue it through all difficulties. It still remains to discover the means whereby our labors may be made more effectual to this end.

In mentally reviewing the subject the following suggestions have occurred to me:—

First.—We should *spiritualize* our work. I do not mean that we should make educational endeavors simply religious propagandism. Indeed the true spiritualization of the whole process will bring two results. There will, no doubt, be an increase in the number who actually become church members. But another and quite as important result will be the effect upon those who do not, while in school, identify themselves with the visible church. To these will come revelations of truth in many realms. Our function is to demonstrate the higher meaning which underlies all phenomena and experience.

Astronomy, then, is not a dead science, but the inspiring demonstration of the matchless handiwork of God. Geometry is not simply a branch of mathematics, but points infallibly to a supreme architect of the universe, who laid the plans of suns and systems in wondrous wisdom and precision. History but reveals, in all the vicissitudes of races and peoples, the "hand of God" in human affairs. Philosophy, while it shows the beauty and strength of human wisdom, illustrates even more forcibly its limitations and its ultimate reliance upon an external and superior wisdom.

Can we get our Chinese students to see these things? This depends in large measure upon whether we see them ourselves. Every foreign teacher in China should have not only intellect but imagination. The Chinese are notoriously materialistic, utilitarian, and unspiritual. The last place for a "wooden" teacher is in China. The whole nation has to be "born again" intellectually, morally, and spiritually. A teacher who cannot see visions, nor dream dreams, nor live on hope, is not altogether the best of his class for this field. We need the "divine afflatus" in large measure, in order that we may in our turn infect our students with the same regenerating power. A teacher in China, to be a great success, should have a "call," high purpose, courage, and spiritual insight, as well as enthusiasm. Then students will see God everywhere and receive an indelible impress of His immanence. Many will believe that the "unseen" is the real and eternal. This is the desired result, to displace the prevailing gross materialistic views with conceptions more scientific and at the same time more consonant with the higher endowments of the mind, as well as with revelation. Spirituality is the sorest need of the Chinese nation to-day. And next to the church, education should be the channel through which the need will be supplied.

Second.—We should *vitalize* our work. What we need is to make the school work more "alive" to the students. A Chinese school-room seems a much more hum-drum place than a school-room at home. Why? Because the work has not the same vital hold upon the students. This at least is my impression and experience. I am speaking of the whole body of students. To them, how is education related to the life? To many it represents the will of parents only. To others it is the prospective means of securing a livelihood. A few work for prizes.

Speaking of higher institutions, can we not do something to make a young man's education mean more to him? It ought to mean almost everything. Cause him to feel that education is power, comfort, culture, life itself; that it recreates a man, transforms him, multiplies him, and guides him. His physiology ought to result in giving him a more vigorous body, his psychology in a trained mind, and his ethics in an elevated moral nature. History should make him a statesman, and politics a patriot. Literature and language should contribute to his culture and refinement.

But these desirable results will not follow unless his studies depart largely from the perfunctory, unless he can be made to see the vital connection between the school-room routine and his real and future life.

As to common, or day-schools, perhaps not so much can be urged in this behalf. But even here much may be done to shatter old notions as to long hours, false propriety, and severe discipline, which has made the Chinese school-room a combination of work-house and asylum during the reign of many kings. One can believe that our children would often prefer the kindergarten to the home; but by what stretch of the imagination could you imagine a Chinese boy or girl hungering and thirsting for the vaunted benefits of his literary purgatory?

No, teachers should be, and appear, human beings, and as interested in each individual student. Hard school benches are beautifully cushioned with a stratum of kindly consideration in the character of the teacher.

What we want is to pulverize the artificiality of the whole process and make it, and then make it seem, a natural and normal part of the life, vitally connected with what precedes, and even more vitally connected with all that follows.

Chinese thought has stagnated for centuries. The present is a slave to the past. Men are transfixed or stupefied by gazing into the faces of their deified ancestors. Education is the dynamite that will atomize the encasing adamant and set the prisoners free, if—if the education is vital enough. Let us make no compromise with the inhospitable past. This is new wine. New bottles are a necessity. The schools are the factories.

There is to be a new China with a new literature, new schools, new government, new industries, new art, new society, and new ideals. The agents of this prodigious transformation are now in our hands—on the forms of our schools. Do we know the day of our visitation?

China needs a thousand trained men where we can turn out one. Every man who leaves the hands of a teacher in these days should feel strongly the impress of that hand laid upon him for whole-hearted service to his neighbor, his country, and his God.

Third.—There should be better *co-ordination*. In time there should be a completely co-ordinated system for the whole empire. The national system of examinations has familiarized the Chinese mind with the idea of a national educational system, and will be of untold service in consummating such a plan. There should be a graded series of schools from the elementary up to the university; one of the latter at least in each province.

The maturity of such a plan will require time, but some such plan may well be kept in mind by all who have the best interests

of Chinese education at heart, not to be wedded to details, but to lend every assistance to the carrying out of certain principles, such as, a national educational system; under this the provinces or vice-royalties as units, each to have a graded series of schools from elementary to university; and the principle of co-ordination. Upon these broad general lines may be erected a superstructure adequate to the fast-growing needs of the empire.

This principle of co-operation is important to the mission schools. That there will be before many years some sort of national school movement inaugurated seems likely. When established, it will be either helpful or hurtful to the mission schools: which, depends to considerable extent upon the relation which we make our schools hold to the national system.

If the mission schools have such a distinct work to do as to justify them in an entirely independent attitude, well and good. But if not, then the relation they sustain to the national system will be important. In that case they will need to be co-ordinated with the state system in order to maintain their standing. If, as at home, the independent or religious system is to exist alongside the state system, even then there ought to be a correlation in the matter of curriculum, and, if possible, to some extent, in methods—one of the chief reasons for this being to maintain, and if possible, to deepen the hold which foreign Christian education has on the public of China.

Let these principles be applied to our educational work. As to the first principle, that of spiritualizing the work, we surely have not reached the stage of perfection. We may have been zealous enough in getting church members. Results in this direction are gratifying. Let us go on and bring into the fold every one we can. But many are not, and show little inclination to become, members of the church. These too should be made to realize, if possible, and as far as possible, the spiritual meaning of their studies and the real meaning of life.

As to the second principle—that of vitalizing the educational work—it is important. Our students will be useful to society in proportion as they are imbued with the idea of the vital nature of their school training, and as they realize its inseparable connection with their intellectual, social, and moral well-being.

By applying the third principle—that of co-ordination—we shall conserve the present Christian influence upon the education of the country and pave the way toward the sublime privilege of being trusted guides and friends in the intellectual development of the empire.

*Meeting of Executive Committee.*

EDUCATIONAL ASSOCIATION OF CHINA.

**F**HE Executive Committee met at McTyeire Home, Shanghai, December 20th, 1901, at 8 p.m., and was opened with prayer. Present : Rev. A. P. Parker, D.D., Chairman ; Rev. Timothy Richard, D.D.; Rev. W. N. Bitton, C. Lacy Sites, Ph.D., proxy for Rev. J. C. Ferguson; Miss H. L. Richardson and the Secretary.

The minutes of the previous meeting were read and approved.

A proposition from Rev. F. M. Chapin in behalf of Dr. Henry Porter, was read, offering his Elementary Physiology to the Association for republication. The offer was accepted, and 2,000 copies were ordered printed; the General Editor being authorized to proceed with the work as soon as the Publication Committee's approval is obtained. A royalty of ten per cent. is offered to the author.

Dr. Parker offered to the Committee Mrs. Parker's Geography (based upon that of Fry), and the offer was accepted, upon the same conditions and on the same terms as Dr. Porter's Physiology.

The General Editor reported that a revised edition of the Association's Catalogue had been prepared, and is in press.

The following names were presented for membership and cordially accepted: Messrs. G. B. Palmer, W. W. Yen, J. W. Crofoot, G. G. Warren, Chas. S. Leavenworth, M.A., C. Lacy Sites, Ph.D., Misses Ida Anderson, M. C. White, Orien Alexander, and Jane Nicholson.

The secretary reported that he had sent out circulars to the members of the Association asking for suggestions regarding the Triennial Meeting and had received a number of replies, which were then placed before the Committee for consideration.

After spending some time in the consideration of these suggestions, the secretary was requested to prepare a programme in conformity with general principles agreed upon by the Committee, and it was decided to meet on Friday, January 3rd, to consider the programme as thus arranged. Rev. Ernest Box and J. A. Silsby were asked to serve as a Committee to Arrange for an Educational Exhibit at the Trennial Meeting.

The committee adjourned.

J. A. SILSBY,  
*Secretary.*

### Scientific Terminology.

**T**HE Educational Association Committee on Scientific Terminology earnestly request that all authors of Chinese scientific books will at once forward to the chairman of the committee, if they have not already done so, lists of the terms they have used. This will insure terms going into the list, and at the same time make the list more complete. Books in press, or in course of preparation, are also included. It is hoped that this notice and request will have immediate attention on the part of the parties concerned.

C. W. MATEER (*Chairman of Committee*).

TENG-CHOU-FU, SHANTUNG.

### Notes.

**W**E have received Mr. Wang Hang-t'ong's First Primer (繪圖蒙學捷徑初編), and we are very much pleased with it. It is published in two sections. The first section (price 10 cents) contains sixty lessons, and the second section (price 15 cents) is to contain sixty-four lessons. Each lesson contains six new characters, beginning with the simpler forms and progressing to those more complex. The use of these characters is then illustrated in combinations of two, three, and four characters. A Second Primer, in two sections, is to follow, making a series of four small volumes. The Primer is nicely illustrated and beautifully printed by the American Presbyterian Mission Press. While we are not sure that it is always best to begin by teaching Wén-li to little folks where there is a character colloquial, yet this Primer is so simple it may well be used along with colloquial primers, and we would recommend it to all who have charge of day-schools as one of the best books yet published for teaching Chinese character. It is suggested that the foreigner who is beginning the study of Chinese would do well to read this book through and master its contents before going on to the study of the classics, and we think the suggestion is a good one.

The Executive Committee is preparing an attractive programme for the Triennial Meeting of the Educational Association. There is a good prospect for the largest and best meeting we have yet had. The committee desires that all sections be represented, and invites the assistance of all in arranging a programme that will meet the needs of the largest number. The secretary will be glad to receive suggestions from all, that they may be considered by the committee before the programme is completed. If the committee has not had

the benefit of your helpful suggestions, do not blame the committee if what you desired to have considered is not on the programme.

The new edition of Chapin's Geography which has recently been placed on sale, is a great improvement on the old. The maps, printed in Japan, are a delightful contrast to those in the old book. We are not at all surprised that the book is selling rapidly. The price is \$1.20, and well worth it. We congratulate the publishers on their success.

## Correspondence.

### AN OMISSION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I see that the programme of addresses at the Y. M. C. A. Convention at Nanking, as given last month, omitted one very touching and useful address given by Mr. D. E. Hoste, of the C. I. M., upon the Baptism of Blood endured by the Church in Shansi last year. This address and that of Mr. Lowrie upon the Price of the Evangelization of China, dealing as they did with the divine meaning of last year's terrible sufferings, were among the most important messages of the Convention. My only apology for this omission, and other mistakes which appeared in the account of the Conference, is that I was very hurried in preparing the report.

I am, etc.,

J. C. GARRITT.

### DR. ASHMORE ON THE MISSIONARY

QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am sure many like myself will find themselves in hearty accord with the venerable Dr. Ashmore in his article in your October issue of the RECORDER on "The Missionary Question." May I suggest that it would be well to reprint it in English for wide distribution in China and the East as well as in Britain and America? It is sound, sensible, and trenchant, and on the whole wonderfully fair, as well as characteristically frank and outspoken. Besides, it or something similar ought to be circulated by the million in Chinese. Such work would reap as much real fruit as much of the other kinds of evangelistic effort.

AMIENS.

## Our Book Table.

*Hwa Mei Pao*, or Chinese Christian Advocate, Rev. M. C. Wilcox, editor. Published by the Anglo-Chinese Methodist Book Concern, Foochow.

A twenty-page pamphlet, issued monthly; price 25 cents a year for single copies. Postage extra. The last number, just to hand, has a very full and varied table of contents, contributed by both foreigners and Chinese.

*Paraphrase of Romans*, 瑞民書解釋  
新編 Forty-three leaves, Wén-li, wooden blocks, issued by the Baptist Publication Society, Canton.

This book, by Rev. R. H. Graves, D.D., of Canton, is what the name implies. It is a capital guide to a class of theological students through the mazes of Paul's logic. The connected form will be more helpful to the Chinese than the ordinary commentary.

**A Directory of the Missionaries in China and Japan.** *Daily Press* Office, Hong-kong. For sale at the Mission Press, Shanghai. Price, paper covers, 60 cents; cloth, \$1.00.

Having had some experience in getting up Missionary Directories we know something of the difficulties connected therewith. It might seem a very simple matter at first blush to get the names and stations of all the missionaries and arrange them alphabetically and according to their several missions. But it is far otherwise, and for reasons which it is not necessary here to recount.

Suffice it to say that this Directory, while not absolutely perfect, is near enough so for all practical purposes, and we hope the Hongkong *Daily Press* office will continue the good work thus begun and give us each year as good a Directory as this and as much better as experience and added wisdom justify.

**萬葉明生世紀.** Ninety-two leaves, Wén-li and Mandarin, S. D. K., Honan Road.

This is Dr. Farrar's scholarly historical tale, "Darkness and Dawn," translated and abridged by D. MacGillivray. The necessity of abridgment for Chinese readers will be apparent to any one familiar with the wealth of language and historical learning which Dr. Farrar always put into his books. The appearance of the Chinese version is very timely. In them the Christians may read of the terrible "trial by fire," through which the first followers of Christ passed, and the heathen may learn how unavailing even the fearful Neronian persecutions were to stamp out the infant church of Christ. The Kuanhua version is not, as so often, a name for mongrel Wén-li; it is simple and virile Mandarin. The books are enriched with nineteen clear illustrations, every one of which illustrates the text, which is not always the case with illustrations in Chinese books.

#### REVIEWS.

**Typical New Testament Conversions.** By Frederick A. Noble, D.D., Pastor Union Park Congregational Church, Chicago, author of "Divine Life in Man," "Discourses on Philippians," "Our Redemption." F. H. Revell Co. June, 1901. Pp. 326. \$1.00 net.

Dr. Noble has been before the public for a reasonably long life, and is known as a writer of ability and a man who has made a broad and a deep mark on the cosmopolitan city of Chicago. This latest volume contains thoughtful discourses on a variety of New Testament "conversions," beginning with Matthew and ending with Saul of Tarsus, and Pentecost. The treatment is fresh, practical, and free from technicalities. They are such sermons as would serve to keep an audience of thinkers alert, and would command the attention of those who had it to give. The proof reading leaves much to be desired. In the compass of a single discourse we find such morceaus as "saceed (sacred) seclusion" (page 301); "on First Fruits" (for or First Fruits) page 309; "O foolish (foolish) men" (page 318); "how marvelous seems the results" (page 319). This is a good book to reserve for Sunday evenings when the members of a mission circle may meet and listen occasionally to an outsider who has something to say worth hearing.

**The All-Sufficient Savior.** By the late Rev. G. H. C. MacGregor, M.A., author of "In His Likeness," "A Holy Life," etc. F. H. Revell Co. Pp. 145. \$0.50.

This little volume contains eight discourses in the well-known style of the lamented author, on various aspects of Jesus and Our Sins, Cares, Temptations, Doubts, Crosses, Bereavements, Perplexities, and, The All-Sufficient Saviour. They were delivered to the author's own congregation on successive Sunday evenings, and will be read with

interest by a wide circle to whom such brief and pointed expositions will always be welcome. The book is one of the "Christian Life Series." On page 33 "invisible" is printed instead of "visible," spoiling the sense.

**Now.** The Missionary Watchword for Each Generation, or the Principle of Immediacy in Mission Work. By Henry C. Mabie, D.D., Home Secretary American Baptist Missionary Union. Fleming H. Revell Co. Paper covers. Pp. 32. 1901.

The familiar "watchword" of the Student Volunteer Movement, for which Dr. Arthur T. Pierson is as much responsible as any one else, has been often discussed and frequently criticized. Its defenders, notably Mr. Mott, have been moved to a fervid defence of its appropriateness, and in the valiant effort to make it at the same time reasonable and cogent have seemed to many to have reduced its content to very little more than the affirmation that each generation (whatever that may connote) should do what it ought to do. The paper by Dr. Mabie is a temperate treatment of a topic not unvexed by much logomachy, and the statement of the case would seem to be fair to both sides. It ought to be useful among those who are indifferent to missions. It is only ten cents (gold) net.

**Back to Bethel.** Separation from Sin, and Fellowship with God. By F. B. Meyer, B.A., author of "Old Testament Heroes," "Meet for the Master's Use," etc. F. H. Revell Co. 1901. Pp. 127. \$0.30 net.

This book contains ten discourses similar to the previous volumes of sermons by the same author, full of pith and point, and adapted to the every-day needs of men in any clime and at any time. Like other books by Mr. Meyer this one is sure of a wide reading. There is a flagrant misprint in the table of

"Contents," which might have been avoided by subsidizing a small boy to read the proofs.

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**The Ten Commandments.** By Rev. G. Campbell Morgan, author of "The Spirit of God," "God's Methods with Man," etc., etc. F. H. Revell Co. 1901. Pp. 126. \$0.50 net.

Mr. Morgan has entered upon a period of excessive activity in following the steps of the late Mr. Moody, to whom the book is dedicated and at whose request its substance was prepared. The treatment is thorough, and the exposure of present-day sins is uncompromising. There is no hesitation in calling a spade a spade when there is occasion to refer to it at all.

There is the same careless proof-reading to which we are obliged to refer so frequently, as when (page 9) we have the sentence: "The trouble is that so many lives (sic) as through (sic) the whole purpose of life were realized in the little day on earth." Mr. Morgan appears to have an inexhaustible fund of material drawn from the study of the Word of God, and there are no indications that his spring is likely to run dry. The above books to be had of Mr. Evans.

A. H. S.

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**Proceedings of the General Conference of Protestant Missionaries in Japan,** held in Tokyo, October 28-31, 1900. Methodist Publishing House, Tokyo, 1901. Octavo. 1,050 pages. Cloth, \$1.50; half leather, \$2.00.

In our last issue we promised our readers an extended notice of the book before us. Its comprehensiveness, however, is such that with the limited room at our disposal we can do little more at this time than give a general idea of the contents. So varied and valuable are these, constituting the most complete and accurate presentation of the conditions, history, methods, and results of missionary effort in Japan that no student of

foreign missions should neglect the purchase or perusal of this book.

As to the conference itself, forty-two missionary Societies were represented; the total attendance being 450. We echo the wish of Bishop Wilson that the church at home could have looked in on this body in its deliberations. As to the spirit of this conference we learn that through the whole week of the busiest kind of work, there was not heard a cross word, not an unkind reference, not a suggestion calculated to mar the peace of the sessions. There was promoted an intimate acquaintance with each other and with each other's work, and consequent increase of love, sympathy, and prayer. We do not wonder that a great forward step was made in the direction of unity.

We are hardly surprised to hear of the remarkable spiritual uplift of the Conference, as space was allowed for discussion of the following topics: the relation of Bible study to the missionary's personal life, the place of prayer and intercession in the life of the missionary, the influence of the spiritual life of the missionary upon others, hindrances to the spiritual life of the missionary, separation and service, and, "be filled with the Spirit."

Much of the value of the book before us lies in the masterly review of the evangelistic, educational, publishing, eleemosynary, and other departments of the work. In connection with evangelistic work papers were read on how far the ground was covered by existing agencies and what remains to be done, woman's evangelistic work, and methods of evangelistic work. The latter subject included pastoral duties, itinerant preaching, training of evangelists, methods for winning unbelievers and instructing candidates for baptism. Work in the Liu chiu Islands and among the Ainu was also reported on.

In the department of educational results and prospects, papers were read and discussed on schools and colleges for young men, also for girls, theological schools, Bible women and their training, and the attitude of the educational classes towards Christianity. From this section we gather that considerable interest is manifested in the Young Men's Christian Association work.

Medical work is discussed under the section of social movements, so also is temperance work and works of Christian benevolence. In the section of Christian literature a large space is given to hymnology in Japan, whilst the revision and circulation of the Scriptures occupies thirty-six pages.

Naturally the subject of self-support claimed the interested attention of the conference. Papers were read and discussed on past methods, results, and best means of promoting self-support. Although against the twenty-seven per cent. of self-supporting churches in 1878 there are now apparently only nineteen per cent. the sentiment of the missionary body in Japan is evidently strongly in favor of self-support. The three-fold conversion of the heart, the head, and the purse is believed in; but the problem becomes complicated when we remember that many Japanese—like many Chinese—have no purse or a very small one.

Among the other subjects discussed in the volume before us are: religion in the home and work among the children, special attention being paid to the Sabbath school and the kindergarten; and the Sabbath, its practical observance in relation to the home and religion. (Among the resolutions passed at the conference was one bearing on the bringing about of a better observance of the Sabbath).

The value of the work is considerably enhanced by the necrological reports, historical reviews, and

statistical tables published in the appendix. From these latter we gather that there is a total of 723 missionaries, including wives, at work in Japan; 306 native ordained ministers; 518 unordained male helpers and 289 Bible women; whilst the total church membership is 43,273.

Readers in this mission field will appreciate the sympathetic interest shown in the progress of the work in China and the deep concern at the awful results of the tragic disturbances of 1900. We would add that the work is well printed and suitably illustrated with the photographs of many prominent workers. On the whole the mistakes are few; one of the most trying to the eye being the repetition of the wrong heading on each alternate page, from page 393 to 411.

G. M.

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#### THE STUDY OF THE PSALMS BY THE CHINESE CHURCH.

*"To increase the spirituality of the native church let our Christians study the Psalms."* R. H. Graves, D.D.

"The Psalms is a hard book." "It is very difficult to understand." To hear statements like these from preachers and teachers seems quite incongruous to the Westerner who has from early years looked upon the treasury of David as the portion of sacred writ easiest for the child to read. He forgets how many of the Hebrew songs he has memorized, how frequently the Psalter is read at the family altar, and what a prominence is given to it in the services of the sanctuary.

Save in the Anglican communion our native church knows little of the Psalms. Might not a year given to the study of the book of doctrine, praise, and prayer, result in a genuine revival of the Christian life of God's people in Sinim? It suits the Chinese because they can so easily "learn it by heart,"

or as the Master says, "If my words abide in you." The variety of rhetorical figures and striking similes when once they are explained, is exactly adapted to the Chinese style of discourse, and the pious native preacher is at home in beautifully illustrating and forcibly expounding the rich truths found in the words of the sweet singer of Israel.

The Chinese are fond of cold doctrine, of the verbal explanation of parable or paragraph; they need in prayer to fire up in the inspired language of the holy men of old who spake as they were moved by the Holy Ghost, and to be taught that holy emotion breaks out in anthems of praise to Zion's King. The Psalms touch the convert's heart and develop the manifold grace of Christ in his soul.

Many of these matchless poems are "songs in the night." A missionary remarked, "I never appreciated the Psalms till after our first riot." May not these sweet and tender sacred hymns of old prove a solace to a persecuted church which has just come out of much tribulation?

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#### ACKNOWLEDGMENTS.

Report of the Foochow Mission of the American Board (54th year), compiled from individual reports by Rev. Geo. W. Hinman. The statistics show a total membership of 2,459.

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Twenty-third Annual Report of St. Luke's Hospital for Chinese, in connection with the American Church Mission. The summary of work done during the year shows a total of 21,288 patients (730 internal, 20,558 external).

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The Coal-fields of North-eastern China, by Noah Field Drake, Tientsin. Reprinted from the transactions of the American Institute of Mining Engineers.

*In Preparation.**Editor:* D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

History of Four Ancient Empires	... Rev. S. Couling
Systematic Theology,	
10 vols.	... Rev. A. G. Jones
Restatement of Old Truth	... " "
Chart of Human Development	... " "
Religious and Theological Vocabulary	... " "
Universal Technical Vocabulary	... Dr. Richard.
School Geography	... Rev. W. G. Walshe.

Pouchet's The Universe, Rev. D. Mac-Gillivray.

Classified Descriptive Catalogue of Current Christian Literature (in press)	... "
Geography for Home Readers, Vol. III.	... Mrs. Williams.
Safety, Certainty, and Enjoyment	... Chas. G. Roberts

Mr. E. C. Horder, C M. S., Pakhoi, S. China, writes that the following books are now being printed at the Pakhoi Mission Press, viz., 1. Whole Bible in Cantonese Colloquial (Romanised); now ready, four Gospels and Acts in one volume; price \$1.50. Also in course of preparation, "Thanksgiving Ann," in Cantonese Romanized, from Mrs. Fitch's translation.

The S. D. K. are completing arrangements with Drs. Pott and Parker of Shanghai, whereby it is expected that a large number of important text-books will be ready within a year. What books are in preparation will be announced in due time.

*Editorial Comment.*

WITH the horrors and anxieties of the "1900" cataclysm still oppressing us, it was not easy twelve months ago to look forward hopefully to a year of missionary advance, and it was with all the greater thankfulness that in our last issue we chronicled the return of so many missionaries to their field of labor and reminded ourselves of the principles of growth and permanency that pertain to the kingdom of God.

IN some respects, therefore, it is easier this year to wish our readers

*A Happy New Year.*

But whilst the opening doors give prospect of more opportunities for happy active service, we must not forget the serious nature of the problem that faces us at the beginning of 1902. China is certainly opening up, but the demand is mainly for increase of material wealth, and many

friends of China in the emphasis they put on the necessity for knowledge of the laws of political economy and Western science, are apt to put the claims of Christianity in the background.

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THE danger is all the more serious when we look over to Japan and see how for thirty years the leaders of that country have searched the civilized world for all that is best mainly in material civilization. Unfortunately little attention comparatively has been paid to the real foundation of civilization, and thoughtful workers in that land bewail the lack of an adequate basis of morality. We heard recently of a work on ethics, endorsed apparently by the department of education, which says: "Our country's history clearly constitutes our sacred book and moral code . . . Our sacred book is our history, holy and perfect, the standard of morals throughout all time, having not the slightest flaw. We have this divine sacred book of history; do we need to seek another?"

\* \* \*

WE dwell all the more readily on the necessity for moral regeneration as the Christmas message of peace and goodwill is still ringing in our ears, and we note how with the growing realization of the Christ life and work there is more goodwill in the world. The Spirit of Christ, the great sympathizer, much more than modern science, has banished the cruel sports and punishments and sickening pictures that darkened our Western lands a century and a half ago. The rise of Chris-

tian activities, which have no room or use for Mrs. Jellyby and the still more undesirable Mrs. Pardiggle, is due to a more intelligent Christian pity and a growing desire to realize the true Christian ideal.

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IN this January number we resume our Diary of Events in the Far East. As one or other of the various books being published, dealing with the events of 1900, will find a place on each missionary's book-shelves, we have only gone back to the most recent *sequelæ* of these events.

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THROUGH the kindness of Mr. Orr-Ewing we are able, in the frontispiece, to furnish our readers with pictures taken at Tai-yuen-fu on the occasion of the public funeral and service held for the thirty-four missionaries slain a year earlier. An explanation of the pictures will be found in Missionary News. A greater contrast could hardly be presented than the disgraceful shedding of innocent blood and, a year later, the insignia of public honour and solemn memorial service. An onlooker tells us that the most outstanding impressions on him were: the friendliness of the people after the attitude of the year previous and the solemn reality in viewing the cemetery of the large number of those massacred.

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WITH regard to the preparation of the resting place provided for the slain we read in *China's Millions* that regarding the work as a whole, the participants in the funeral service were of opinion that the mandarins had tried

their best to show respect for the dead, and that their desire was to make some atonement for the past.

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WE are pleased to note that the interesting magazine, *Woman's Work in the Far East*, formerly issued half yearly, is now to be published quarterly; the price to be raised to \$1.00 per annum, including postage. We are sure that there is a call for a magazine of this sort and trust and believe that the new departure will result in an increased subscription list and new interest in the magazine, both here in China and in the home lands. Send a copy to your friends in England and America. There is nothing better to help give them a proper idea of the work carried on by the women in the Chinese empire.

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WE give elsewhere in this issue of the RECORDER a photolithographic reproduction, with translation, of what is in many respects a very remarkable proclamation, issued in October last by the governor of Shansi. By referring to the Chinese text it will be noticed that wherever the name of Jesus or Savior appears it is elevated two characters above the rest of the proclamation, and occurring five times, as they do, they make a very marked characteristic of the proclamation, and coming from a governor of a province, and

to be widely circulated, it cannot but have a marked effect upon the people. The manner in which the governor expresses himself as to the teachings of the Christian religion shows that he is not an ignorant sycophant, and the contrast that he institutes between the conduct of the missionaries and the conduct of the people, the former returning good for evil, is as good as a sermon.

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WE give this proclamation and the translation with no thought of instituting any contrast between those who have taken indemnity and those who have not. This is a matter on which there is a wide range of opinion, and even the C. I. M. have, in some cases, as we understand, taken indemnity for losses sustained. It is a question that has already been settled, for the most part, by the different missions and parties concerned, and it now remains to be seen which will gather the best results from the course pursued. Where justice should seemingly yield, and where non-resistance should be allowed to prevail, are problems sometimes difficult to decide. But at any rate the proclamation given to Mr. Hoste will certainly be a valuable souvenir of the late troubles and the happy outcome in at least one province, and that the one which had the worst reputation of all for the cruelty of its former governor and at least some of the people.

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## Missionary News.

Will our friends please note that on and after 1st January, 1902, the address of the members of the English Baptist Mission and Baptist Zenana Mission working in the province of Shantung will be: Messrs. Otto Rittshausen & Co., Tsingtau, Shantung.

### *China Missionary Alliance.*

The first regular quarterly meeting of the Executive Committee of the China Missionary Alliance was held early in October. The secretary reported that the total number of branches was now 69, embracing a membership of over 500. From each of the provinces, except Shensi, Shansi, and Kansuh replies have been received, and the returns include Manchuria, Hainan, and Hongkong. Considering that most of the circulars were replied to in May and June last, when so many missionaries were away from the country or absent from their stations, the result was considered very satisfactory. Further steps will at once be taken to extend the organization, and it is hoped that no mission station will be unrepresented.

It was also reported by the secretary that the statement by Protestant missionaries which was sent to the newspapers of Great Britain, America, and the Colonies had been printed and favourably noticed in quite a number of religious and other journals.

Missionaries who have not yet received copies of the Constitution, or any mission stations where branches have not yet been formed, should apply to the secretary, Rev. G. H. Bondfield, 13 Kiukiang Road, Shanghai, for further information.

### *Our Frontispiece.*

Mr. A. Orr-Ewing kindly furnishes the following particulars explaining the pictures which form our frontispiece (see also Editorial Comment).

No. 1 represents the funeral service being conducted by Mr. Hoste, who is standing in the pavilion with the church members on either side and in front of him.

No. 2 shows the governor's foreign-drilled troops, which formed part of the procession, passing through the streets of Tai-yuan-fu on their way to the cemetery, which is situated to the east of the city about eight *li* distant.

No. 3 is the awning in the prefect's yamén, where we met the officials on the day of the funeral. From here we formed in procession, stopping first outside the Fu-tai's yamén, the supposed place of the massacre, for a short service, which was conducted by Dr. Edwards, and thence passing through some of the chief thoroughfares of the city to the east gate.

No. 4. The cemetery gate with the "Ming-ching engraved banners" placed on either side of the entrance. On arrival the foreigners were invited to rest and refresh themselves in a tent erected for the purpose, which is visible in the background to the right of the picture.

No. 5. The grave of the Rev. W. Cooper, of the China Inland Mission, who suffered martyrdom along with Rev. G. and Mrs. Bagnall outside the city of Pao-ting-fu near the south-east corner of the wall. Early this year the remains were disinterred and were reburied in the A. B. C. F. Mission ground in the south suburb near the graves of the other missionaries who laid down their lives for the gospel last year.

## Diary of Events in the Far East.

*August.*—Serious flooding of the Yangtse; according to the oldest among the Chinese, the worst for seventy-five years. Hundreds of square miles were under water, thousands of homes totally wrecked, probably thousands of lives lost, whilst tens of thousands lost home crops and all property capable of destruction.

*25th.*—Execution at Hangchow of those responsible for the Chü-chow massacre of a year earlier.

*September 7th.*—Signing of the Peace Protocol by the eleven foreign ministers and the two Chinese Plenipotentiaries at the Spanish Legation, Peking. Ten days later the evacuation of the foreign troops commenced.

*October 6th.*—Departure of the Court from Hsian for Kai-feng.

*27th*—Opening of the new German church in Shanghai.

*November 3rd.*—Arrival in Shanghai of Prince Chun from his penitential mission to Germany.

*7th.*—Death of Li Hung-chang.

*8th.*—Governor Yuan Shih-k'ai promoted to the viceroyalty of Chihli. H. E. Wang Wén-shao appointed Peace Plenipotentiary with Prince Ching, in place of the late Li Hung-chang.

The Shansi troubles settled by the establishment of a university, the agreement being settled with Rev. T. Richard, D. D., and stamped by the Shanghai Taotai for the governor of Shansi. The university for the first ten years is to be absolutely under the control of Dr. Richard, working, however, in harmony with the governor.

*December 11th.*—Sir Robert Hart appointed to the brevet rank of a Junior Guardian of the Heir Apparent (practically the rank of a viceroy).

*16th.*—Departure of the Court from Kai-feng.

*21st.*—Prince Ching and H. E. Wang Wén-shao, Peace Plenipotentiaries, began formal discussion of the terms of the Manchurian Convention with Mr. Lessar.

## Missionary Journal.

### BIRTHS.

**AT CANTON,** December 12th, the wife of Rev. ALFRED ALF, S. A. C. F. M., of a daughter.

**AT SOOCHOW,** December 20th, the wife of Rev. W. B. NANCE, M. E. S. M., of a son.

### DEATHS.

**AT HONGKONG,** December 2nd, MARGARET RICHENDA, youngest daughter of Rt. Rev. Bp. HOARE.

**AT TSING-NING,** December 19th, Mr. U. SÖDERSTRÖM, C. I. M., of typhus fever.

### MARRIAGE.

**AT WU-CHANG,** December 14th, Rev. S. TANNEKVIST to Miss ANNA GUSTAFVA LÖF, both of Sw. M. S.

### ARRIVALS.

#### AT SHANGHAI:

October 19th, Rev. N. GIST GEE, from U. S. A., for the M. E. S. M., Soochow.

October 23rd, Miss R. L. TONKIN, from Australia, for F.C.M.S., Shanghai.

November 3rd, Rev. F. B. TURNER and family (returning), and Rev. WM. EDDON, for E. M. M., Tientsin.

November 27th, Misses CREAM and AHLSTRÖM, (returning), C. I. M.

November 30th, Rev. K. A. FERNSTRÖM and wife (returning) Ichang, Rev. G. TONNER and Miss ANNA G. LÖF, all Sw. M. S.; Rev. W. M. CAMERON and family (returning), unconnected; Mr. O. SCHMIDT and family (returning),

C. I. M., Chu-chow; Mr. ISAAC MASON (returning) and Mr. A. W. DAVIDSON, for F.F.M.A., Chungking; Miss E. E. DRESSEN (returning), A.P.M., Nanking. December 3rd, Rev. A. C. BOWEN, for M. E. S. M., Shanghai.

December 11th, Miss E. D. SMITH, M.D., Rev. and Mrs. L. HODDUS, Rev. and Mrs. E. H. SMITH, all for A. B. C. F. M., Foochow.

December 14th, Mrs. WM. DEANS and child (returning) and Miss BERE, for C. S. M., Ichang; Rev. N. KRISTIANSEN, for D. L. M., Port Arthur; Rev. P. T. DEMPSEY and wife (returning), W. M. S., Hankow; Rev. W. ANDREWS and family (returning), C. M. S., Chungking; Mr. F. MANZ and family (returning), unconnected.

December 19th, Miss K. FLEMING, from Australia (returning), C. I. M., Kueik'i; Rev. W. F. BEAMAN and family, Rev. R. WELLWOOD and family, Chungking, Misses C. E. RIGHTE, S. RELYE, and L V. MINNIS, Kin-hua (all returning), A. B. M. U.; Miss E. P. DALE, from U. S. A., for F. C. M. S., Nanking.

December 22nd, Rev. J. ENDICOTT and family (returning), C. M. M., Kia-ting; Rev. J. GOFORTH (returning), C. P. M., Honan.

### DEPARTURE.

#### FROM SHANGHAI:

December 16th, Dr. A. MORLEY and wife, W. M. S., Teh-nan, for England.

